ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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VIEW FROM THE TOWER

THE thousands of letters which still continue to come in from all parts, have been greatly increased within the last three weeks, by letters and cards, inquiring about the January number.

We regret the delay of this number, but it was unavoidable. Part of the paper on which the supplement is printed was detained by the railroad blockade: We had a part of it and a part of THE WATCH TOWER printed and could not finish either: nor could we find a paper to match closely enough to substitute. Now that it has come, we hope it will be satisfactory to you all. The supplement is larger than we had at first expected to make it.

The work in general progresses; the interest of old and new readers seems to increase daily. Two new preachers are preparing themselves for the field, Bros. Boyer and Leigh, both are here at present, and with two others are endeavoring to obtain and *systematize* the Bible teachings, so they can the better present them to others.

Oh, that more could realize what a privilege it is to preach the *"glad tidings."* The pay is extraordinarily large, but will scarcely allure any but the wholly consecrated. It is as follows, paid regularly—viz: Trials of faith, of patience, of perseverance, of privations, of forbearance, of forgiveness, of self-sacrifice; these are also sure—plain bread and water, sometimes more. You shall in all have a hundred fold more of houses, lands, brothers, sisters, etc., than you gave up to enter the service; and (here comes the grand and glorious part of our wages) in the world (age) to come, eternal life and glory.

Many who receive "calls" for their services at from $2,000 to $10,000 would consider the above a very poor call indeed. But it is a poor call, only to those who look at the *dollars* which are seen, and not at the *glory* which is unseen. Ours, is the same "call" that Jesus had to the ministry however—He, (not for ease, comfort, wealth, respectability or honor,) but for the *joy* that was set before him, endured the *cross* and despised the *shame*. It was our call that Peter, Paul, and others received, and they said it was a "High calling," a "Heavenly calling." Let us, like all of these, esteem our calling to suffer for a while, and to be glorified after (1 Peter 5:10) a great privilege; and as we draw our wages of shame and reproach *daily*, let us rejoice that we are accounted worthy to suffer the reproaches for Christ and the words of his testimony, and esteem these greater riches than all earthly things; for while so doing "the spirit of glory and of God resteth on you." (1 Peter 4:14.)

Now some are so situated with families dependent on them, that they cannot see their way clear to go forth in the mission work of teaching these glad tidings; and quite a number have expressed regrets, thereat. To such we would say, One talent or one opportunity used to the best of your ability, will as thoroughly demonstrate the degree of your *sacrifice* as ten could; and we know it to be one of the Lord's ways, to increase the talent and opportunity *as* we make use of it. Let us see how one talent *of ability* could be used. You could *study and plan* the more thoroughly, how these subjects could best be presented privately to your christian neighbors and friends. If you have many talents of ability and only one of *opportunity*, then try to use it, study how you may say much in few words, pointedly. Deprive yourself of some of the time you spend otherwise, and have a meeting in your room for Bible study on Sunday, and on a week evening. Or call on any fruit bearing consecrated christians you may know of; hand such a tract with a few brief expressions relative to your own view concerning it. Always have three or four charges of such ammunition in your pocket. If you attend any meeting, be sure you make it count for TRUTH if there are any who seem to have "an ear to hear."

But let us remember always, that it is their *fear* of God which is injuring them, (Isa. 29:13) and hinders their coming into the sunshine of his love. We remember that we, (as all, "of this way") first got to see a little of the *Love* of God, and then we found the entire plan to be "just like him"—Love. "The *love of Christ constraineth us.*" (2 Cor. 5:14.)

Love is the *lever* which will move men's hearts in the Millennial Age, when they will learn of God's love as exhibited in the selection of the "little flock" to bless them; and the love of the "head and body of Christ," whom they persecuted and who suffered patiently, etc.,—yes, that will *move* where fear will not.

And it is this same mighty *lever* that must now be used by us, to move all who are running the heavenly race to press with vigor on, and *so run* as to obtain the prize of our high calling. Then let all be *actively* engaged in the service—preaching the TRUTH by act and word—"doing with our might what our hands find to do"—that "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord." (2 Pet. 1:11.)—Thus we may have it true of us—He or "she hath done WHAT *she could,*" the Lord expects no more: but how few, are doing all they *could.*

Let us not forget that while we may be deeply interested in doing good to the world, in such ways as preaching temperance, etc., yet that is not *our mission now.* The injunction is always *"Preach the Word;"* "Feed the flock;" "Feed my sheep;" "Feed my lambs." Are you a partaker of the Spirit of the Anointed one? If so, remember it was not designed to qualify you for any work except preaching—in some sense, in action or word; as we read: The Spirit of the Lord God is upon me (head and body) because he hath anointed me to preach the *glad* tidings to the *meek*, etc. (Isa. 61:1.)

The fact that what is preached generally is very *bad* tidings of great misery to more than nine-tenths of the race, makes it the more necessary for those of us who have some knowledge of the "good news" to let it be known; that all hearts may bow before our God and worship, and in truth adore.

Among the many refreshing letters received, we wish you to enjoy with us, the spirit of the following:

AUSTINTOWN, O., Jan. 16, 1882.

DEAR BRO:—The publication entitled, "Food for Thinking Christians," was duly received a few weeks ago, and I have carefully distributed the greater portion of them among such as would appreciate such teachings; and they all speak volumes of praise. It is indeed food for Christians—rich food. Would to God we could only have the whole world read and fully understand. May God bless the work, and may the blessed seed sown sink deep in each and every heart, and bear much fruit to the honor and glory of God.

Please send me a few copies of the Tabernacle and its Teachings, and much oblige. Yours, etc.,

———.

MIXERVILLE, INDIANA, Jan. 14, 1882.

"ZION'S WATCH TOWER"—*My dear good friends:*—Your kind favor, *"Food for Thinking Christians,"* reached me in due time. To say that it is an exceeding welcome gift but feebly expresses my appreciation and gratitude. I have learned what I never knew before, and it has brought to me such a flood of light that I am amazed at the grandeur of the scheme and plan of redemption. To allow the phrase, I have literally devoured it, and my soul is ravished, with the indescribable excellency and magnitude of God's plan of salvation. Oh, how dull and blunted does now appear the common method of Christian instruction. Who can read these things and longer doubt and waver about the truth, beauty, and inspiration of the Bible, or the manner in which its glorious truths should be inculcated and demonstrated. I trust and believe that the great Author of the Word will prosper and bless you abundantly. Whatever else you have of like nature for grateful hearts, I trust you will favor your present correspondent with. At present I am very poor, but have better prospects before me, and when they arrive I will not forget *"Zion's Watch Tower."*

Yours truly, ———, M. D.

P. S.—Please send me some "Food" for five friends, and let me know whether a preacher could come here. In truth and gratitude.

———, KANSAS, Dec. 10, 1881.

DEAR BROTHER RUSSELL:—I have derived great comfort from the December number of "Watch Tower." What a substantial meal of "strong meat." I have read it nearly all twice over; some of it three and four times. I derived especial comfort from the article entitled, "The Blessed Dying." I have always dreaded dying, but if its conclusions are correct (and it at once impressed me so). I think I want to die—anything to be with Christ. The "Creative Week," by W. I. Mann, I thought was especially strong in its conclusions and deductions: shall read it again and study it.

Now, dear brother, perhaps it would be as well to introduce myself. I am a preaching member of the Minnesota Conference of Christian Adventists. I have long been leaning toward the age-to-come views, much as one would grope in the dark—seeing much truth in it; but with the light I had, could not make all points harmonize. It remained for your September number of "Watch Tower" to supply the missing link. I am thankful to God for it. I received it (humanly speaking) by the merest accident, but I believe it was sent of God. Now, dear brother, I would like a few copies of "Food for Thinking Christians." I will treat and place each one as though it were pure *gold.* I want to send one to my brother, a minister, and to others. I am anxious to do all I can. Am very poor, but if God blesses will contribute to your Tract fund. Yours in hope. ———.

ONTARIO.

DEAR BROTHER:—The books and paper I have received safely, for which accept my sincere thanks. I have received a great deal of profit from the reading of them. God's plan of salvation as seen by the aid of the "true light" (as I firmly believe), is sublime beyond anything of which I have had conception. My heart is overflowing with thankfulness to our Father and Saviour that I have been thought worthy to receive the "good news." I feel as though my experiences were something like Paul's—as one born out of due time. My wife also believes, but does not seem to be able to forget the old teachings so readily as myself. Do you know of any other members of *Christ* in this neighborhood?

Please put my name on your list of subscribers for the "Watch Tower." Enclosed find one dollar to pay for above and postage on books, etc. 25 cents of the above was the price of a theater ticket, I should have spent it for that before I received the light; now when I am tempted I shall send the money to you to use in the good cause. Will you kindly advise me in regard to severing my connection with the church of which I am a member? I feel as though I should not attend, because it would be consenting to their teaching, which I do not now believe. I have not really believed it for a long time. but I knew no better way. Now, thank God, it is different. I remain yours in the hope of eternal life. ———.

EDINBURGH, SCOTLAND.

To the Editor "Zion's Watch Tower."

DEAR SIR:—I have perused your little book "Food for Thinking Christians," with very great interest, and also with profit. I am a missionary and divinity student in the last session of my course. I am very desirous of preaching on these glorious themes so well handled in your little volume; and will ever be much indebted to you, if you will supply me with some more copies, say 40. I shall certainly distribute them with judicious care, and sincerely trust they will be much blessed to those who read them. I will also be glad to receive some copies of the "Tabernacle and its Teachings."

I remain, my dear sir, ever yours, most sincerely, ———.

TRUTH SIFTING IN THE TOWER

We would like every interested reader to feel that he has an interest in the WATCH TOWER, and that it is *our paper:* a paper belonging to the Lord and hence to all his children. It is, and we hope will always be conducted, with an eye single to God's glory and hence to the blessing of his children. Like the Bible, it will not *discuss* questions, but will state what is believed to be *truth* and nothing else; accepting—*The harmony of God's Word*—as the definition of truth. No compromising with error to double the circulation; no withholding of truth lest some should be offended. No, the truth, the whole truth, and *nothing but the truth* is our motto.

But who shall judge what is truth, and how? This, to every conscientious editor, becomes an important question, but in our own case it is doubly so, because the subjects treated in our columns are, many of them, "new" (Matt. 13:52) and "strong meat." We believe our readers are more effectually armed against error, by being instructed in the harmony of God's Word, than by having the columns of the W. T. devoted to the dissecting of all the various forms of error. Let the sunlight in, and the darkness will flee away. And with the plan of God clearly before the mind, the deformity of error is easily discoverable. The Bible, then, is our only standard, by which to test the truth or falsity of any subject.

We will inform our readers what has been our method of sifting truth, that they may know of our *carefulness* in trying to separate truth from error.

The editor seeks to test his own articles by the Word of God, but every article which appears in the paper has the special criticism of some one or more of those who are walking in the light. If it be a *new* point of interpretation, it must have the assent of at least two of those best posted and most conversant with the Scriptures before it shall appear. If not seen by these intelligent and conscientious persons to be *truth,* it will lie over until such time as it shall be seen either to be truth and published, or error and destroyed.

This *rule* which we apply to our own writings, we apply to others also, and as a consequence, very many articles are written for *our* paper which are never seen in it. This stringent rule is not liked by some, who consider it a reflection against their ability, thus proving that their human nature is not yet crucified,—the dead have no reputation to sustain or wound. But to those who are intent only on getting and spreading truth, this *rule* is generally very agreeable.

We know of *no other way* to do, and the Lord has seemed to bless this method, for he has fed us richly; and though we stand ready to contradict the statements of any issue when shown to be erroneous, and would feel it both a duty and a privilege to do so, yet to the praise of our Lord's leading the course and teachings of the W. T. for the past three years have been connected, progressive and *harmonious.* And furthermore, those who are teachers of these things never saw truth with so clear a vision as today, and never were so harmonious in sentiment.

Be not offended then, if your article should not appear. It is treated with the same loving consideration as all other articles. One dear brother to whom we returned an article with criticisms for re-consideration, in his reply, gave the following quotation: Offended—how could I be?—"Great peace have they who love thy law and nothing shall offend them."

The course which we pursue relative to the dissemination of truth, we commend to our readers—use *your time, your means, your influence,* for *truth,* not error. Teach nothing, lend nothing, give nothing—neither book, paper nor tract, by whomsoever published, which you have not carefully examined and feel sure would glorify God.

BACK NUMBERS

We regret to say that the Nov. and Dec. 1881 issues of the TOWER, are all gone. However, the new readers should all have them; therefore we will republish them as soon as possible. All who want them should send a postal card. We published 6,000 of each of those numbers, and at the time, supposed that sufficient.

Of the present issue, there will be 10,000, which we expect will be sufficient for all requirements. We send the present number to many whose wrappers were *marked* to stop with last number. This is because, being overcrowded with fresh mails, we had not time to correct all of our list, and to some others, it is sent because of the Supplement, which we hope may be acceptable and profitable to them.

We have plenty of tracts and September numbers, which you can have for free distribution by asking for them. Be discreet in their use, giving only to thinking Christians, so far as you can know, accompanying them with some words of your own. It is better to *lend* than to *give* them. Make a list of those to whom you lend, and never let them be idle.

SUPPLEMENT

As a supplement, we send you "The Tabernacle and its Teachings," referred to in several previous numbers, and on the back of the pamphlet, FOOD FOR THINKING CHRISTIANS.

"Z. W. T. TRACT SOCIETY"

This Society was organized less than one year ago, for the object indicated by the name. It is but proper that a statement should now be made at the beginning of the year 1882.

The object of the Society was stated but no *requests* for help were made. The donations below mentioned, were free-will offerings—some giving until they could feel it. The amounts ranged from one dollar up to thousands.

Total amounts of cash received	$35,391.18
Total expenditures in printing, etc., etc.,	35,336.18
Balance in treasury, Jan.	$ 55.00
Bills coming due, about	400.00

To all whose donations have been over one hundred dollars, we have made special reports, and to any doner the books are always open for inspection.

We propose continuing this fund, and will endeavor to use it prudently as fast as it is received. In fact as will be noticed in the above report, the expenditure generally exceeds the receipts, but a brother who has already contributed largely, guarantees any debts incurred, to the amount of one thousand dollars in excess of receipts.

It is a principle with us, not to allow the Lord's money to *rust*.

Should the fund increase sufficiently to permit it, we propose using some portion of it for sending out other laborers.

We never solicit donations. Those who possess this world's goods and are wholly consecrated need only to know how they can use it. Donations to this fund should be specified. Address, C. T. Russell, Pittsburgh.

An article from Bro. A. D. Jones of the *Day Star*, relative to "The blessed dying"—in harmony with views presented in our last two issues—is crowded out of this number, but will appear in our next.

Bro. J. requests us to correct an error which occurred in fourth column second page of the last (Dec.) number of the *Day Star*, viz: "To the division of the land," six instead of sixty years.

We sent samples of the *Day Star* to about seven thousand names of our list, that they might have opportunity to judge of its merits.

ALEXANDER AND THE BANKRUPT

It is related of the late Czar of Russia that in answer to the question, "Who is to pay all these?" he wrote—"I Alexander." It appears that one of his officers had contracted bills which it was impossible for him to pay, and, after contemplating them despairingly, had written the above query at the bottom of the paper, and fallen asleep.

The Czar happened to pass through the room, and, observing the bill and its appended question, generously took the pen and wrote, "I Alexander," and quietly withdrew without disturbing the aid-de-camp. It is easier to imagine than describe the emotions of the debtor, who, on awakening, found all his pecuniary obligations cancelled.

So the sinner looks at his condition and inquires, as the Russian, "Who is to pay all these?" We thank God we can answer that "Jesus paid it all." He was wounded for our transgression, and by His stripes we are healed.

Jesus writes on our list of sins "I even I am he that blotteth out thy transgressions."

PERILOUS TIMES

Perilous times in the world are at hand—
Perils by water and perils by land;
Perils in churches and perils in state,
Perils attending the good and the great.

Watchman, how readest thou touching this hour?
Fearful corruption in places of power;
Presidents, princes and kings in dismay—
Tragic unfoldings the news of the day.

Scriptures prophetic discoursing on time,
Teach us the doctrine of increase of crime;
"Evil seducers shall wax worse and worse,"
Ere great Jehovah shall "smite with a curse."

Is the church powerless to draw from the skies
Help when Goliath their army defies?
Is there no king in the camp of "today"?
Is the true Israel "fallen away"?

Is it the sign of the *presence* of Christ,
Of the Messiah in person to reign?
Has sin attained to its manhood of power?
Is this its zenith? Is morning the hour?

The son of perdition, the god of this world,
Down from his kingdom of sin must be hurled;
Tares must be gathered and burned in the fire—
Type of all christians in name—not in power.

Jesus is come! O let it be known,
Jehovah's anointed, now takes the throne;
He takes the helm and the power to command,
He'll guide affairs on the sea and the land.

Jesus is come! let all the world hear,
"Who's on the Lord's side" let him draw near.
"Come with your armor, your loins girt about";
Come with your trumpets, and join in the shout.

Jerichoes tremble and Sodoms consume,
Kingdoms are tottering before the "Commune";
Davids, go forth with your sling-stones of faith,
Take ye the heads of "the giants of Gath." *Selected.*

JESUS MADE PERFECT

"Though he were a Son, yet learned he obedience by the things which he suffered; and being *made perfect, he became* the author of eternal salvation unto all them that obey him." (Heb. 5:9.)

Knowledge of both evil and good is essential to a hearty acceptance of the good and invariable rejection of evil. Therefore, we believe that Jehovah has given, and is giving such knowledge to every intelligent creature in heaven and on earth.

We see how all of the human family are getting their knowledge by contact and actual experience with sin and its penalty—misery and death. And we believe, as we have previously expressed, that the heavenly creatures—angels and arch-angels, are learning the same lessons by watching man's experiences. Thus mankind in general, and the church in particular, is made a *"spectacle to angels."* (1 Cor. 4:9.)

If we look backward, we see him who as a man was called Jesus, in his pre-human existence, "The beginning of the creation of God"—The agent and *"righteous servant"* of Jehovah, in the creation of all that has since been created.

Perfect as a being, as are all of Jehovah's creatures, yet he knew only good—had never experienced evil, nor witnessed its effects. Later, after angels and arch-angels had been created he witnessed the apostasy and rebellion on the part of Satan and his host, then the setting up of the rival spiritual king-

dom defying the power of Jehovah to overthrow it, and offering freedom from all restraints and from all obedience to God, to those who would join them.

Though the law of God was "The wages of sin is death" and "the soul (being) that sinneth, it shall die"—yet the execution of that sentence tarried and no evidence of his power to enforce it, was given, and even yet, though he declares that Satan shall be destroyed, we see it not accomplished. How for ages he has seemed to triumph over Jehovah, his influence even reaching the intelligent creatures of earth, beguiling and alluring them into sin and consigning them to death. What a test of faith in, and love for Jehovah, was this spectacle! For hundreds and thousands of years they must walk by faith in the power of Jehovah to accomplish the destruction of evil doers, and reward the patient fidelity of the loyal and obedient.

Let us now in thought stand side by side with Jesus when tempted by Satan and imagine the trial of faith, he endured, for we believe that he, as we, walked by faith and not by sight. He had witnessed Jehovah's works of creation and preservation; he had marked the wise and loving benevolence that adapted competent means to glorious ends, and such was the strength of love and unbounded confidence awakened by this general knowledge of Jehovah's character, that he did not for a moment hesitate to submit all he had, even life itself, to his will, for the accomplishment of his purposes. The language of his obedient faith was "Though he slay me yet will I trust in him."

So he submitted to the Father's will to accomplish the work of redeeming mankind by exchanging his glorious body and heavenly honors for the form and the nature of man, that by so doing he might be obedient unto death—even the death of the cross, and thus become a ransom for man. All this he did by faith, for he had never yet seen any being restored from the death condition into which he volunteered to go, trusting alone in God's ability as promised, to restore him to a higner form of life, and through him to restore humanity to its perfection.

But when he had become a man, Satan again appeared to tempt him sorely, and we might thus paraphrase the temptation: Ah, says he, how unwise you have been; once you were greater than I, now I am your superior—a powerful spiritual being, while you have become a man—"lower than the angels." How absurd to let Jehovah thus degrade you. True, he has made great promises and greatly boasts of his power to execute them, but he cannot. I have the power of death (Heb. 2:14.) and the human race are all subject to my "*power*" and never has Jehovah been able to liberate *even one* from death, nor destroy me as he threatened. Now, let me, as your friend, counsel you wisely: Since you have so unwisely forfeited your higher form of life, so that you may never regain it, don't give up, but keep the life you now have. If you die you never shall live again, neither will you be able to liberate mankind from death.

Why should you waste it in a fruitless effort for this race? If you are the Son of God command that these stones be made bread (Matt. 4:3.)—use your power for self-gratification and preservation, and don't present your body a living sacrifice, dying daily, when you have a perfect right to life. Jesus answers "Man shall not live by bread alone," I could not enjoy life, even with all my wants supplied, out of communion with my Father.

Your trust in Jehovah is misplaced; first prove Him and see if he will keep his word. Cast yourself down from this pinnacle of the temple—it is written, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus replied: "It is written, Thou shalt not tempt the Lord thy God." We may not thus test the Almighty by needless exposure.

Then Satan showed Jesus the kingdoms and honors of earth, saying: I am the "Prince of this world." (John 14:30.) All the kingdoms of earth are under my control; you long for power yourself to do good to mankind; now, I propose that you shall be my representative in the world and rule all these kingdoms. I will put all under your control if you will yield allegiance to me. You will be great indeed, for you are a *perfect* man, while all others are imperfect, and you can live forever. Since your life is not forfeited, no one can take it from you. You can thus be Lord of lords and King of kings; to bless mankind throughout all generations. All this power you can have without suffering and you can enter upon the work of blessing at once. And by your wise and prudent ruling, you can greatly elevate and benefit them while they live, whereas, if you die, you simply waste your life and benefit no one.

But Jesus again replies—No matter what inducements you may offer, I will yield allegiance to none but Jehovah—It is written, "Thou shalt worship the Lord thy God and him *only* shalt thou serve." Thus, his faith in Jehovah's power and promise was tested beyond our power to comprehend; but faith founded on the knowledge of Jehovah's character triumphed—"By his *knowledge*, shall my righteous servant justify many." By lack of that knowledge of God, Adam fell into transgression; while through his knowledge, Jesus remained the righteous servant—therefore, able to justify many.

By faith, he consecrated; by faith, he resisted all temptation; by faith, he endured the self-sacrifice even unto death, as a reward for which he was made *perfect as a divine* being—the first-born into the divine family.

Thus in Jesus' case faith ended in fruition of that which Jehovah had promised, and being thus *perfected—"exalted," as a divine being*—"he is the author of eternal salvation to all them that obey him."

Hence the author and finisher of our faith is he who was made *divinely perfect*, through the sufferings of the sinless human nature even unto death. (Heb. 12:2.)

This agrees with Phil. 2:8-11, where Paul declares that Jesus "being found in fashion as a man, (30 years old) humbled (sacrificed himself during 3½ years) and became obedient unto death, even the death of the cross. Wherefore, God also HATH HIGHLY EXALTED HIM [*to Glory* IMMORTALITY—DIVINITY—], and given him a name above every name . . . . that every tongue should confess that Jesus is *Lord* to the glory of God, the Father.

As with the leader and forerunner so with the disciples: We are being made *perfect* through sufferings yet not the flesh (or human nature) is being perfected but our *new* nature. The outward man perishes but the inward man is *renewed* day by day until in our resurrection or change we shall be "raised spiritual" like unto Christ's glorious body—*made perfect.*

THE JEWISH SABBATH

Because seven was so intimately connected with all God's works and plans, and because he intended all his words to culminate in perfection, therefore, when he selected Israel as a typical people, he gave them several Sabbaths or rests which shadowed certain blessings of rest in future, and as was His method, he used seven to represent that *coming* perfection of rest.

Hence, we find in their Law a number of *Sabbaths*. The seventh day and its cycle of seven times seven days or forty-nine days, reached and pointed to the fiftieth or *Jubilee* day, the day of Pentecost. So they had year Sabbaths; every seventh year was a Sabbath year to the land, during which it rested. The cycle of the year Sabbaths was seven times seven or forty-nine years, reaching and pointing to the fiftieth or *Jubilee* year. Thus we see the Sabbaths and their cycles to have been—

The 7th day; 7x7=49 bringing the 50th or Jubilee day—Pentecost.

The 7th year; 7x7=49 bringing the 50th or Jubilee year.

Now, these things they did, in a shadowy or typical sense and did not discern the meaning of the types. But as the Apostles declare, these things were done and written before *for our* (the gospel church's) edification; that we might understand and locate the real Sabbaths by examining the types. Types are not to last forever, but must cease when the antitype has come.

Now, our claim is, that all these typical Law Sabbaths ceased, at or before the death of Jesus, who made an end of the Law which commanded the types. None of these types were commanded before the giving of the Law to Israel at Sinai (Deut. 5:3-23) and they were all done away when Jesus "made an end of the Law, nailing it to his cross." (Col. 2:14.)

The year Sabbaths as types ceased first; they ceased at the Babylonian captivity, and there the great cycle of fifty times fifty years commenced, which reached to the anti-typical or real Jubilee time, the Millennial age—"Times of restitution of all things." This cycle carried us 1874 years into the Christian era, and showed us when the work of restitution was due to begin—beginning by breaking in pieces and removing the rubbish of error and bad government, preparing for the blessings of all the families of the earth.

Typical day Sabbaths did not pass away for long years

afterward; it was part of the Law when Jesus was in the flesh, and every feature of the Law was duly kept by him. It then must have been a one part of the Law, which ended at the Cross. Now, if the *type* ended there, the anti-type must have come, and if we can find an anti-type in place of the type, we shall have conclusive *proof* of the end of the type to support Paul's statement, that "Christ made an end of the Law."

Let us look for the anti-type: Israel was commanded to count from the morrow after the (Passover) Sabbath. There we begin to count the cycle of seven times seven days which would bring us to the *real* Sabbath (rest) typified by their day Sabbaths. You know how Jesus rose from death on the morning after the Passover Sabbath, and counting fifty days it brings us to Pentecost day. Jesus was with the disciples *forty* of these days, and then as he had commanded, they waited for the blessing of Pentecost, viz: the outpouring of the Holy Spirit—that sealing of the Spirit, or witness of the acceptance by the Father, gave the *rest* (Sabbath) of faith.

There then, the disciples entered into a *rest* of faith, of which the seventh day was but an imperfect type— a rest not of one day in the week, but of all days. As Jews they had scrupulously observed the seventh day as a *rest day; no work,* of any sort must be done in it. Yet they were in a condition of unrest, for though they kept this one feature of the Law, many others they could not keep and Jesus had said that the failure in keeping one point constituted the person a breaker of the Law, and consequently none of them ever kept the Law, but Jesus only. So they were in a condition of *unrest* actually and hence Jesus addressed himself to all such, saying "Come unto me all ye that are weary and heavy laden (trying to do a thing impossible to you, as members of a fallen race, viz: to keep the perfect Law of God)—I will give you *rest.*" (Sabbath means *rest*) (Matt. 11:28.) While with them, Jesus did not give them the *rest*, but, he like them, observed the type as was necessary until it was "finished" on the cross. And after his resurrection he did not give them the promised rest, but told them to tarry until they should receive the Comforter—the evidence of their acceptance as Sons of Jehovah. When thus sealed by the Spirit, it was the evidence of the truth of all Jesus promised, the witness of their adoption to the divine family.

This same *rest* or Sabbath is the privilege of every true child of God ever since, "We that believe *do enter into rest.*" (Heb. 4:3.)

But no one can enter into a full rest of faith, who does not realize Christ as the *end* of the Law to every one who believeth. (Rom. 10:4.) To all such, *love* is the fulfilling of the law. Love to God will produce a spirit of obedience, so that we will do so as far as able, those things which are well pleasing in his sight; even so far as the crucifixion of the flesh with its affections and desires. Thus, "Love is the fulfilling of the Law." (Rom. 13:10.) Thus "The righteousness (or spirit) of the Law *is fulfilled* in us who walk not after the flesh but after the spirit."

We may *rest* if we require it, on the seventh or first or any other day and be blameless; but whoso observes any of these days in an attempt to keep the law given to Israel (Gal. 5:4) but never given to the Gentiles nor to Christians, and fulfilled and ended in the person of Jesus, even so far as it applied to Israel—has failed to fully appreciate the value of Christ's finished work, and failed to appreciate his standing as a *son*, not under the written law which was given to the house of *servants.*

Such as are seeking to commend themselves to God by *works* of the Law, are not *resting* but working, for as Paul says—"He that is entered into *rest* has ceased from his *own works* as God did (*rest*) from his." (Heb. 4:10.) God rested from his works and committed it all to the Son, and we, if we would rest, must cease from our works—cease from the law and accept of its legal fulfilment as being accomplished once for all in our representative, Jesus.

When we realize that even were we Israelites, we are no longer condemned, but justified by that Law, Jesus having ransomed all who were under it; and, that as *new* creatures in Christ, we are under only the *"Law of the spirit of life in Christ Jesus,"* viz: Love. Now we *rest* well pleased to have it so; and to enjoy this real antitypical *rest* (Sabbath) which Christ gives to the house of sons, rather than the type of it given to the house of servants. Thus, by letting Christ do it, we rest from our own works *as* God did from his. [As shown in last issue, God rests since his creation of man and "has committed all judgment (ruling and administration of earth) *unto the son.*" "The Father worketh hitherto, and (now) I work," said Jesus.]

There remaineth a rest [Sabbath] for the people of God—when we enter fully into all the blessings promised; but let us not only look forward to it, with joy, but endeavor to use and enjoy the earnest of our inheritance; the sample of our coming *rest* which is now our privilege. "Come unto me and I will give you rest." "They that *believe* do enter into rest."

SUNDAY

We are glad that by common consent some one day in the week is generally observed as a day for rest from worldly toil. The day generally observed—the first day of the week—we regard as especially fitting and appropriate, because on the first day of the week, Jesus, our Lord, arose from death—and on the first day came the Holy Spirit upon the church in the upper room (Pentecost). Concerning the name of this day, whether it be called "Sunday," "The first-day," "The Sabbath day," or "The Lord's day," we care little. At most they are only names, though our preference would rather incline to the last. Our objection to calling it a Sabbath or *rest* day is first, that to the fleshly Israel God called the seventh day the Sabbath, and there is a liability to confusion of thoughts, and a mistaking of the servants' *law* for the liberty or privilege of the Sons of God. Secondly, with most of christians, the first day of the week is the one on which they *work* the most and hardest, and consequently it could not appropriately be termed a *rest* or Sabbath.

We much regret, that even among thinking christians, the "Lord's day" and its privileges are so little understood and appreciated. To most of them, its observance is but the keeping of the fourth command of the Law though they well know that the Law reads "The *seventh* day is the Sabbath, and that the day they observe is the first. For the ignorance and superstition and legal dread of the Lord's day, the clergy is largely to blame. Many of them doubtless *fear* that if recognized as a privilege, and not as a law, it would be violated. But the fear of man always gets us into a snare of the devil, and so this fear has borne much poisonous fruit in the church, for it has helped to put christians under the Law of Moses, instead of under that of Christ—"Love," and thus has deprived many of entering into *rest.* It would be far better that christians should be *resting* fully in Christ and free from the Law—standing fast in the *liberty* wherewith Christ has made them free (Gal. 5:1.) both on this and other subjects, though the preaching of the truth on the subject had left the *world* at *liberty* to disregard the "Lord's day." This age we must remember is especially designed for the preparation of the body or Bride of Christ, that when they are united or made one with him, now in the end of this age, the world may *believe* during the incoming age.

SON OF GOD

There seem to be different senses in which God is a Father; or he is a Father of his creatures, on different *planes.* But there is no *mother*, on *either* plane. As the *Creator* of Angels and men, he is their Father, and they his sons, though on different planes.

That the Angels (Spiritual beings) are called sons of God, seems evident from several statements; for instance—Job, 1:6 and 2:1; There was a day when the Sons of God came to present themselves before the Lord, and Satan came *also* among them.

Also Job, 38:7. When the morning stars sang together, and all the Sons of God shouted for joy. Man is also a Son of God by creation. Luke 3:38 says, Adam was a Son of God.

Then there is a *higher* sense in which some are *to become* sons, not only on the spiritual plane, but *immortal* sons. Those, who present their bodies a living sacrifice, and thus suffer with Christ, are made partakers of the *divine* nature, and will be made in the express image of God's person—Heb. 1:3. The body of their humiliation *changed*, and fashioned like Christ's *glorious* body. Phil. 3:21. Has not *the* Son of God, been a Son, successively, in all of the three senses?

It would seem that he appeared to Abraham, *vailed* as a *man*, when the three men came to him in the heat of the day; Gen. 18:1, 13, 22; that he was with three Hebrews in the fiery furnace—Dan. 3:25; and Daniel saw him as a spiritual being, and fell as a dead man. Dan. 10. Unquestionably he was the beginning of the creation of God in his pre-existent state, whatever application may be made of Rev. 3:14.

In due time he was born of a woman, and became a *man;* and was a son of God, as the *first* Adam—*man*—was a son, as seems clear from Luke 1:35.

On *that* plane he was the *second* son; and gave himself a ransom for the *first.* The first man's disobedience and death involved the whole human family in a state of *death;* the *second* man's *obedience* unto death secured for the same family justification to life—the same life that was lost. God sending his own son—son before he came—in the likeness of sinful flesh, etc. Rom. 8:3.

The blood of Jesus Christ, his son—son after he came—cleanseth us from all sin. 1 Jno. 1:7.

Let us examine Phil. 2:5, on, in the light of the new Revision, text, and marginal reading by the American Committee.

Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an *equality* with God, a thing to be *grasped;* but emptied himself, taking the form of a bond servant, *becoming* in the likeness of men, etc.

Here is certainly a clear statement of his pre-existence in God's *form*—a *spiritual* being; yet not *equal* with him; and of a change of condition from a spiritual to a *human* being. He certainly was not *immortal* in either of these phases of his existence. If he had been, as a spiritual being, he could not have become a *man;* and as a *man,* he could not have *died;* but being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross.

Wherefore—because of this—God *highly exalted* him, and gave him a name—position and condition—which is above every name. He could not *"grasp"* it himself, but God *exalted* him; *raised* him from the *dead,* and *now* he is the *express* image of his Father's person; for, being the effulgence of his *glory,* and the very *image* of his *substance,* and upholding all things by the word of his power, when he had made purifications of sins—by his death,—sat down on the right hand of the majesty on high; having become, *by so much,* better than the angels, as he hath *inherited* a more excellent name than they. Heb. 1:3, 4.

Does not Paul have in mind these three phases or planes of sonship in Rom. 1:3, 4? Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning *His Son,* who was born of the seed of David according to the *flesh;* who was declared to be the Son of God with *power,* by the resurrection from the dead.

Though we may not be able to explain all the mystery, yet it seems that on the last two planes, there was a begetting and birth. Now the birth of Jesus—the man—was on this wise; Mary . . . . was found with child of the Holy Spirit—power of God— . . . . that which is conceived in her is of the Holy Spirit; and she shall bring forth a son; and thou shalt call his *name* Jesus. Matt. 1:18-21.

Again in Luke 1:35. And the Angel answered and said unto her; The Holy Spirit shall come upon thee, and the *power* of the Most High shall overshadow thee; wherefore, also that which is to be born shall be called *holy,* the Son of God. Out of Egypt I did call my *Son.* Luke 2:15. He grew in favor with God and man, and at the age of thirty, he made a covenant of *death* and *expressed* it by *baptism;* when the Holy Spirit came upon him. Through that Spirit he offered himself—his human nature and body—without spot to God—Heb. 9:14.—; and it became the *germ* of a *new* nature so when he was put to *death* in the *flesh,* he was made alive by the Spirit—1 Pet. 3:18; and became a quickening—life giving Spirit. 1 Cor. 15:45. The perfect natural man was crowned with *glory* and *honor,* Heb. 2:7, and *lost* it; but Jesus came to *restore* him. So *he* was crowned with glory and honor, that by the grace of God, he should taste of death for every man—Heb. 2:9; which shows that he did not take our *fallen* nature. And the word *became flesh,* and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. For God so loved the world, that he gave his only *begotten Son,* that whosoever believeth in him should not perish, but have eternal life. For God sent not his *Son* into the world, to judge the world, but that the world should be *saved* through him.

Was it the only begotten on the *spiritual plane* who died? We would say on the *earthly.*

The *man* Christ gave himself a *ransom* for all. 1 Tim. 2:5, 6. Because he gave his *human* nature, his heavenly Father gave him the *divine* nature—because he gave his *earthly* body, God gave him a *spiritual* body. God gives to every seed its own body, as it hath pleased him. 1 Cor. 15:38.

He does with all who present their bodies a living sacrifice, as he did with Jesus. Having suffered with him, even unto death, they will be *glorified* with him, to become his *body;* the *fullness* or *full development* of him who is filling all things with all—Eph. 1:23. In brief, this completed Christ, having *died* and *lived* again, becomes Lord—Rom. 14:9; or Agelasting Father of the human family *restored,* by the "better sacrifice," —Heb. 9:23, to the *original* condition of *sons.* These restored sons, instead of being required to sacrifice the *human,* to become partakers on the *divine* nature; are given each a hundred years to *fully develop* the human. Is. 65.

B. W. KEITH.

ASSEMBLING TOGETHER

"Not forsaking the assembling of ourselves together . . . . and so much the more as ye see the day approaching." (Heb. 10:25.)

The necessity for the assembling together for mutual edification, encouragement and strengthening, has been very generally acknowledged among christians, yet we doubt if this most desirable end is very frequently attained—and why? Because we think, in most cases, God is not permitted to speak, among them, or if so, he is limited.

These assemblings together oftenest take the form of prayer and experience meetings, unless there is one of the number who is able to preach, and then the tendency is to depend upon that one, to a greater extent than is profitable.

The writer attended one of these experience meetings among those professing the higher life, where God was almost shut out, and poor weak humanity, ignorant of its weakness as it always is, had abundant opportunity to boast itself. At the beginning of the meeting, one text of scripture was read, the context of which all were ignorant of, and consequently its true application could not be understood. The dear old book was closed and reverently laid aside and a prayer was offered after which, one after another told how he or she felt and acted. One lady told how she, before rising in the morning, received her morsel of food (a single text of scripture) on which she fed all day. How many do so—taking a text that happens to be stored in memory, often interpreting it out of all harmony with the context because they fail to examine it closely, taking a little crumb of comfort, when the Lord has spread his *bountiful* table and invited them to *feast* at it.

Nearly two hours passed and the human spirit had magnified itself greatly, while the holy spirit (God-like mind) of the *"new creatures,"* (for such I believe they were) was almost quenched. A brother seemed to perceive that something was wrong, and said, "What these meetings want is more prayer," and then proceeded to pray for every thing he could think of, ignorant of the fact that he asked for many things in direct opposition to God's expressed will. And so the meeting closed without attaining the object for which they met, because God was shut out.

Again, at another of these meetings, one hungry sister ventured to ask information with reference to a certain scripture, and was told that lest it should provoke controversy, and since they wished to have harmony, they would just pass over that, and so she was left unfed.

Now is this right—shall we sell the truth to purchase harmony—and are we so puffed up as to be offended if God's word should overthrow our former convictions? Or shall we limit God to five or ten minutes and take the remainder of two hours to listen to each other's experiences, which, in nine cases out of ten, would be better untold? Why not open the doors wide and let the blessed Master come in and lead our meetings?

It matters not whether there is any one learned or talented among you. Let each one bring his own Bible, paper, and pencil, and avail yourselves of as many helps in the way of a Concordance, Em. Diaglott, old and new versions of the New Testament, etc., as possible. Choose your subject; ask for the Spirit's guidance in the understanding of it; then read, *think,* compare scripture with scripture, and you will assuredly be guided into truth. "And the truth shall make you free"—free from error, superstition, and the corruption of our perverse nature, and the Holy Spirit (mind of God and Christ) if entertained will liberate you from formality, as well as from self-exaltation.

Our prayers need not be long—or vain repetitions of the same thing, since we are not heard for our much speaking.

In few and simple words, we can make known our wants as far as we can estimate them; but God has so much more to tell us than we have to tell him. *Let him speak*, much and long and often—*through his* WORD. "Sanctify them through thy truth, thy word is trutn," was Jesus' prayer, and his admonition, "Search the Scriptures for these are they that testify of me." (John 17:17 and 5:39.) So will we learn to *delight* ourselves in God's Law; it will be our meditation by night and by day. (Psa. 119:97.) So also will he work in us to will and to do of his good pleasure. (Phil. 2:13.) R. W.

CONSECRATION TO A WORK

Among Christians there is much which passes for "entire consecration," but it is often a consecration to some self-imposed task, or work, instead of to God.

Some are consecrated and are living sacrifices to business, some to their families, some to the temperance work, some to building up a denominational church or Sunday School, some to ministering to the poor and the sick. These are each good enough in their way, but *none of these* is the proper consecration for a follower of Jesus.

Our consecration, like that of Jesus, should be to do the will of our Father in Heaven. Jesus says he came not to do his own will, but the will of Him that sent him. (John 6:38.) The fact that you have any *choice or preference* as to what you shall do, is an evidence in itself, that your will is not dead.

Consecration to a work of our own choosing merely, will never bring us to the great reward. "I beseech you brethren, that ye present your bodies a living sacrifice, holy and acceptable UNTO GOD." Then, if *He sends* you into the "temperance work," or into any other work, it will be *acceptable* as unto the Lord.

If will-less, and seeking only to do *his will* it will bring us to His Word *much and often*, to learn that will, and "He that seeketh findeth." We leave the subject here, merely suggesting that thus seeking after, *thus* consecrating, some who are now —laboring chiefly for "the meat that perisheth" or Temperance and moral reforms in the world, or for the extension of sectarian church influence, would find directions something like the following:

This is the will of God even YOUR sanctification. (1 Thes. 4:3.) Do "good unto all men [in any way] as you have opportunity *especially to the household of faith*." (Gal. 6:10.) "Forsake not the assembling of *yourselves* together" (Heb. 10:25.) but meet for the purpose of "BUILDING UP YOURSELVES on your most holy faith." (Jude 20.)

INQUIRIES ANSWERED

The following letter received recently was handed to Sister Russell for answering, and as the points might interest others, we publish.

DEAR SIR:—

Sent you a card which you will receive before you see this. Wish to ask several questions.

I am interested in your paper, *am a thinking Christian*, but not settled in my views, *seeking* MORE LIGHT. Are we to *expect revivals* and the *conversion* of *sinners now?* Are we to *labor* for *this result?* Is the *church coming up higher?* Are we to come *out* of *the church*, take our name off church books, or remain in the church and labor to bring the rest upon the higher plain; or is each individual to be fully persuaded in his own mind and act according to his conscience? Shall I tell my sisters of like faith, *Better* come out from among them nominally? In spirit, I am far from the majority—this I have called "coming out from among them." I want to be right. Will you take the trouble to answer *the thinking Christian's questions?*" Please be plain. Many are inquiring. What shall I tell them? I may read your letter (should you write one) to others.

My husband is a Methodist minister. Not preaching this year however.

Tell me *plain truth, fear not.*

DEAR SISTER:—Your letter is at hand, many such show us that there are very many hungry, thinking christians. Our love and sympathy reach out to all such though we have never met face to face, and we call them brother and sister because we see in them the family likeness—the spirit of Christ.

You ask if we may expect revivals of religion in the nominal church. No, we do not look for any evidence whatever of God's favor to this last phase of the nominal Gospel church which is spewed out of his mouth, because in her own estimation, she is rich and increased in goods (both spiritual and temporal) and has need of nothing. See how perfectly the picture of the church of today is drawn in Rev. 3:14, 18. That mixed condition of worldliness and lukewarm christianity we believe to be the Babylon (confusion) of Rev. 18:2, out of which (vs. 4) the Lord calls the few of his own who still remain in that city doomed to destruction. There will probably be some accessions to their membership, but mainly from the Sunday Schools—the church is straining every effort to keep up appearances and urging immature childhood to join its ranks and swell its *numbers*. But this is not making *christians* as we understand the word. Christians are those who have *consecrated* themselves to the Lord—agree to follow Jesus' footsteps in the crucifying of the flesh (the human privileges and honors, etc.)

All others than the true wheat brought in, help to swell the numbers of the *tares*. Tares are not wicked people *necessarily* (though some are wicked) but people who are out of place in the church—imitating christians in *some* respects as tares imitate *wheat*. Those who get such into the church nominal, do an injury both to the person and to the church. The church is injured by getting a *lifeless* member to absorb its vitality, and who as a representative will serve to lower the standard of christianity.

The individual is injured by being told that he is a christian when he is not, and thus is worse off than if aware of his own position.

Surely, then, many people who engage in this improper work, some of whom, if not all, think they are doing God service, must be mistaken. And this work has been going on for years so that much of the wheat has been almost choked with tares. It is not God's work but Satan's. The tares do an injury to the church, and Satan was instrumental (using God's children as his instruments) in getting them into the church to work the havoc they have. "He that sowed the tares is the devil," (Matt. 13,) no matter who was willing or unwittingly the instrument, (vs. 21).

With this, I will mail a June No. of ZION'S WATCH TOWER, the first article of which ("He on the Housetop") will more thoroughly answer your question with reference to coming out of Babylon. It is of no use, to remain there trying to prop an organization which God has doomed to destruction: Better far, to trust his judgment with reference to expediency and promptly obey his command as soon as he makes it clear. The Lord loves prompt obedience, and then it is a great advantage, as it gives no opportunity to confer with flesh and blood.

Since we are in the "harvest" of the age, the work to be done is harvest work: The great work of the present is to help to ripen and gather into the barn-condition of safety, the true wheat. We would "do good to all men *especially* to the household of faith"—But if we find enough of this special work to keep our time fully occupied, we have no occasion whatever to worry about the rest of the world; for in God's *"due time,"* they shall *all* be brought to a knowledge of the truth "and a full, fair opportunity to gain *eternal* life, and though they may first die (in Adam) the ransom price entitles them to a restoration from the Adamic death, and an opportunity to escape the second death by obedience to the law of God written in their hearts, no more stony but fleshly. (Jer. 31:33.) Then, instead of being prone to do evil as the sparks to fly upward, it will be the reverse—easy and natural to obey when the knowledge of the Lord shall fill the whole earth, and when the Lord rules instead of Satan.

Knowing God's glorious purposes for the world, Jesus let the Gentiles alone and devoted his time entirely to the harvesting of the Jewish church. Though Gentiles as well as Jews were constantly going down in death, he did not try to save them then, knowing it was not yet God's due time.

I am glad to know that in spirit you are separate from the nominal church; I think all of God's true children are. They see the effects, but they do not understand the cause of the loss of God's favor to her. "Woe to those who are at ease in Zion;" but the Lord will "comfort all that mourn in Zion." When? Isaiah says her condition shall be a vexation to such,

only till he makes them to understand the doctrine—or the plan of God. And his plan is now being made clear to those who can rest their faith on a "*thus saith the Lord*," ignoring entirely the traditions of men.

In coming out there are many sacrifices to be made, and you especially will find it so. A minister in our city said: Bro. R., I believe these things are true but it would not be prudent to preach them. Husband replied, I would fear to be too prudent in this matter since the Lord "hides things from the wise and prudent." That minister had a large family well supported by a fashionable, worldly congregation who did not want to be disturbed in their sleep. He ventured to preach a little of what he believed and they told him it would not do; and today he is hiding his light under a bushel, or rather, it has gone out and he is walking on, hand in hand with the world, flourishing in worldly affairs; yet who can estimate that poverty in spiritual things?

You may be called upon to sacrifice your present means of living, but *fear not*, the Lord will provide another. No man hath forsaken all to follow Jesus, who did not receive a hundred-fold in return. It was refreshing to read that sentence in your letter—"Tell me *plain truth, fear not*." I could tell you much more than I have time to write at present. The Lord has so wonderfully led me from darkness to light, and from husks to corn, that my heart is filled with his praise.

The great sacrifice necessary, has kept the majority of ministers from the truth, but thank God, there is some ripe wheat among them, not choked by the tares. May God's grace be sufficient for you and your dear husband. Your Sister in hope,

MRS. C. T. RUSSELL.

THE BEAST AND HIS IMAGE

DIALOGUE—REV. 13

READER:—To properly appreciate the following, you should read and have clearly in mind, the articles in our last issue, (Dec. 1881,) headed: "The Antichrist" and "The Counterfeit of the Kingdom of God."

B. I am here again Bro. A., anxious to pursue the investigation of Revelation Chap. xiii., as you suggested at our last meeting. I have long felt a deep interest in this chapter, and especially because other scriptures refer to the beast and image here described, and say that the overcomers get a victory over the Beast and Image and the number of his name. My difficulty has been that not understanding the significance of these symbols, I could not know whether I had gotten a victory over them or not. I shall give earnest heed and endeavor to weigh your arguments by the Word of God only, and not by the "traditions of the Fathers."

A. That is the only proper way to study Scripture. We should come to it believing that "It (and *it alone*) is able to make us *wise*;" (2 Tim. 3:15,) and it is this class who shall understand. Daniel said—In the time of the end many shall run to and fro and knowledge shall be increased, and the *wise* shall understand. To rightly understand how it is that certain parts of truth could be hid from all past ages, and yet be due to be understood by us now, we should remember, that God's Word is a great treasure house in which he has hid in past time, all knowledge needful to his children in all ages. It is a great storehouse from which his servants may bring forth things both *new* and *old*—meat in due season for the household of faith. (Matt. 24:45.) It is because this truth is generally overlooked or disregarded, that so many of the Lord's saints go to old musty volumes of the traditions of the Fathers, instead of going to the fountain of living truths—The Bible.

B. When we look at it, this is very dishonoring to the words of Jesus which he puts on a par with himself saying, "Whosoever shall be ashamed of me and of my words . . . . of him also shall the Son of man be ashamed when he cometh in the glory of his Father." (Mark 8:38.) It dishonors the Father also, for Jesus said that his spirit would guide us into all truth and show us things to come. (John 16:13.)

A. Let us then commence: I will use the "Emphatic Diaglott" translation as it is so much more clear; then you can have the benefit of both versions.

Let me first lay down a simple rule for interpreting some symbols found in this chapter. *Dragon*—civil power, Pagan Rome; *Heavens*—the higher or ruling powers; *Earth*—the people, under or obedient to the ruling powers (*heavens*); *Sea*—the general masses of mankind, not under religious restraint.

The first two verses of this chapter direct our attention to the Dragon which in the preceding chapter we found to symbolize the Roman Empire; the same which Daniel saw in vision called the "fourth beast dreadful and terrible" (Danl. 7:7.) This dragon passed its dominion over to a beast which arose out of the *sea*—a government which came up from among the irreligious masses; in other words the Roman Empire passed under a new rulership—The Leopard Beast—whose mouth was lion-like, its body leopard-like, and its feet bear-like. This beast which came into possession of the Dragon's seat and power, we understand to be *Papacy*: it corresponds to the "man child" of the preceding chapter. It has certain qualities which resemble the first three beasts of Daniel 7, viz: the Lion, Bear and Leopard—described as representing Babylon, Persia and Greece. This new Beast, then, would combine certain leading characteristics of the preceding empires and unite them in the power of the last—the Roman.

Babylon was celebrated for its splendor and its pride—the Lion the king or ruler of all beasts—so Papacy had a mouth of this sort, i. e., it *claimed* to be the kingdom over all kingdoms by divine right—the kingdom of God, which was to break in pieces and consume all others—a strong mouth.

The bear's feet suggest another of Papacy's peculiarities as an empire—viz: persistency. Like the Bear Empire (Medo-Persia) which would besiege for years, and even turn a river aside from its channel to accomplish its ends; so Papacy moves cautiously and gets possession of kingdoms rather by strategy than by battle. This same quality is illustrated in the bear; it *hugs* its prey to death with its *paws*.

The body of the Papal beast was like a Leopard. The Leopard was the third beast seen by Daniel—viz: *Grecia*. Greece was noted as the center of learning, piety and wisdom (Acts 17:23.): so Papacy's chief claim, to be the ruler of all kingdoms, is based on the claim that it is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy. Again, a Leopard is spotted irregularly, so too Papacy's policy varies in various parts of the earth: In enlightened liberal countries it is liberal, in other places it varies in its rulings to suit the circumstances.

This Leopard beast (Ecclesiastical Empire) is given the power, seat, and great authority of the [Dragon] Pagan Roman Empire, and for a time becomes the only representative of that dominion—the various *horns* (kingdoms) rendering allegiance and support to it.*

"And the whole world wondered, after the beast, and they worshiped the Dragon because he gave the authority to the BEAST, saying, "Who is like unto the BEAST, and who is able to make war with him?" (Vs. 3, 4.)

The people respected this BEAST because of its peculiarities—leopard body and lion mouth—and they respected the civil power all the more, because it had so honored ecclesiastical authority. The various kingdoms (horns) soon learned that their hold of power over the people was strengthened, rather than weakened by allegiance to Papacy, for Papacy in turn recognized them and commanded the people to recognize those despots as of *divine* appointment.

Thus it is, that to this day, the rulers of Europe claim to rule by *divine right* and appointment and their children after them, no matter how incapable. For the same reason the protestant churches, of Europe, to gain national favor, protection, and assistance, became *State churches* and they, as Papacy did, recognize the reigning families as possessed of *Divine title* to the office, and rulership of the people. [God's word on the contrary, denounces all the governments of earth, as selfish, oppressive, and beastly, and recognizes only *one kingdom* as being of God's appointment, viz: the kingdom soon to be established in all the earth—*Christ and his saints* IN GLORY. (Danl. 7:27. Rev. 11:15. 2 Tim. 2:12.) It is in that kingdom only that the saints have their citizenship—it alone they recognize and for it pray 'Thy kingdom COME."

B. But Bro. A., has not the reign of that kingdom in some sense commenced? Do we not add in the same prayer Thine *is* the kingdom, etc? (Matt. 5:13. Luke 11:4.)

A. No, Brother; this is the time to suffer ignominy with him at the hands of the World, as a test of our worthiness to reign with him when he shall take (use) his great power and reign. It is not until about the close of the Seventh Trumpet's sounding, that the kingdoms of earth become the kingdoms of our Lord and his anointed (body—church). Then you know, we are told they will be angry and his wrath must first come before they are obedient. (Rev. 11:18.) These are so deceived by this false teaching of Papacy, still continued to some extent by all of the reformation churches, that it naturally

* It should be remembered that the church of Rome consists only of the *clergy*—the Pope, the "Father" and all Bishops, Priests, Monks, etc., "brothers."

makes both people and rulers angry, to intimate that the Devil is the prince of these governments. (Eph. 2:2.) Certainly many of their deeds are worthy of such a diabolical head.

As to your quotation from the Lord's prayer, "Thine *is* the kingdom;" etc., you should remember that we found that to be *an addition* made to the original prayer during Papacy's rule. It is lacking in all ancient copies of the N. T. and is properly omitted in the new revision. No, Brother; nothing in God's Word countenances the idea that these oppressive governments are God's, nor recognized by him except as parts of evil —to be wiped out by the exaltation of the real Christ, head and body, glorious spiritual beings, to the Ecclesiastical dominion which for several hundred years was counterfeited by Papacy—the chief Antichrist.

But to return to the subject: The people respected the BEAST saying: "Who is able to make war with him?—who would be able to withstand the withering curse of Papacy, the spiritual empire?"

"And there was given him a mouth (Lion-like—strong—terrible utterance) speaking *great* and blasphemous things;" [The utterances we examined at our last interview, as you will recall.—Dec. '81.] "and authority was given him to act forty-two months." (Vs. 5.) This permission we understand to have been—to execute and put to death saints of God, whom it called *"heretics."* These 42 symbolic months, or 1260 days are *the same* as mentioned in the preceding chapter and also foretold by Daniel (12:7) as 3½ times (years). With the end of those 1260 years, Papacy's power to *act*—or execute for heresy, ended—1798. There the delusion that none could successfully war or contend with Papacy was shown, when Napoleon in defiance of the *curse,* took Pope Pius VI. a prisoner to Paris where he died. The dread of this BEAST has not been so great since, and the various horns (kingdoms) which once defended, have made war with the woman. (The *dominion* has been taken away.) (Rev. 17:16.)

Now we turn back again to see how this BEAST succeeded during its career of power. We read (vs. 6): "And he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and those who tabernacle in heaven."

This BEAST power was a slur upon God and upon the true coming kingdom. Verses 7 and 8 ("New Vers." "Diag." rendering poor). "And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation." [Papacy's authority as a spiritual empire or "kingdom of God,"—was generally acknowledged.] "And all that dwell on the earth shall worship him—every one whose name hath not been written in the book of life, of the Lamb that hath been slain from the foundation of the world."

The deception of Papacy was so complete that the World was deceived and all the church, except the overcomers, whose names were "written in heaven" were deceived in the same way, and hasted to unite themselves with, and to worship the BEAST, and have it enroll their names on its *books.* From this has sprung the delusion so common to all Protestants at this day—viz: That their names must be connected with *some* SUCH earthly church system, or they are not the Lord's saints. But, the important item is, to have our names recorded in the Lamb's book of life—His is the only record of *any* value.

"If any man hath an *ear,* let him hear." (Vs. 9.) Only those whose ears had been circumcised—those who had come to a considerable knowledge of God's word and who had the hearing of faith—to respect him and his word, despite the magnificence, success and power of error, would be able to receive the foregoing statements concerning those who were *deceived* by Papacy: that they were of those *unwritten* in the true church, of which that was the counterfeit.

"If any one is for captivity, into captivity he goes away; if any one will kill with the sword with the sword must he be killed. Here is the patient endurance and the faith of the saints." (Vs. 10.)

The Papal system was one of *bondage.* All who acknowledged its claims must of necessity render implicit obedience, as unto God; for it claimed to be the Kingdom of Heaven; and its head, the Pope, to be God's vice-gerent; consequently those who were for, or in favor of such a captivity of individual thought, and who acknowledged the right of that Papal system to limit and define the faith of all, by consenting, became captives.

Many protestant sects have got into the same snare of the devil, and are vainly striving to make a dominion by blending church and state.

On the other hand, there were some who asserted that Papacy was a usurpation of the titles and power of the true head and ruler of the church, and claimed their right to the individual liberty wherewith Christ had made them *free.* Such used, the "sword of the spirit, which is the Word of God," in the defense of their liberty, and such were put to death by Papacy—it overcame the saints during its 1260 years of power. This was a severe *test* of true saintship—Would they go into captivity and join in the usurper's ranks, or would they remain faithful to the true king and wait for the kingdom which he promised to establish? Those whose names were written in heaven, stuck to the sword and sealed their testimonies by death.

THE TWO-HORNED BEAST

"And I saw another wild beast ascending from the earth, and he had two horns like a lamb, and he spoke as a dragon." (Vs. 11.) If the preceding wild beast represented an *ecclesiastical power,* as we have just seen, then this beast called *another* should be understood to represent a similar ecclesiastical or church power.

As the first beast had ten horns, or powers which gave it their strength and protection, so this beast has "two horns" which indicates that two powers or governments will support it.

B. Could this refer to Mohametanism?

A. No, I think not; this revelation was not given to be a general history of the world, but was a revelation given to the church, and relates to matters and things closely related to the church's history. There is no reason, for giving an account of Mohametanism. for the same reason that it would have been useless to give a history of Confucianism, or Buddhism. None of these were christian systems, and though they were all anti-christian, yet they were openly so and not so harmful to real christianity. Papacy on the contrary, is mentioned because it attempted to palm itself off as the kingdom of Christ and to deceive, while really, it was the Dragon or Roman Empire united to an apostasy.

Again, notice that this beast "ascended (came gradually) out of the *earth,*" while the first one came out of the *Sea.* Now, if our definitions of these symbols be correct—as the coming of Papacy from among the *irreligious masses* of the Roman empire, was shown by its coming out of the *"sea,"* then the coming of this second beast out of the *"earth"* should signify that it sprung up among a professedly religious people.

B. I see the force of this: But can it refer to any of the branches of the Protestant churches?

A. I understand that the wounding of the Papal head, (referred to in vs. 3,) by the sword, (vs. 14) refers to the Reformation work, when Luther, Zwingli, Calvin, Knox, and others, by advocating the teachings of the Word of God, as opposed to the teachings of Papacy, showed that it was the system referred to in Revelations, and in Paul's writings called the *"Mystery of Iniquity"—"Anti-Christ"—"The Man of Sin."* They struck so mightily at this Papal head, that the *system* had well nigh died; but as the cause of the *Protest*-ants became more popular, the sympathies of some in power came to be exercised on their behalf. Soon various small German kingdoms (princedoms) were found on the side of the Reformers, and lent their sanction to them rather than to Papacy. Soon Belgium, Holland, Norway, Sweden, Switzerland, and others, withdrew all allegiance to their former *head* and RULER—the Pope; and though not acknowledging Luther, Calvin, or other, as a new head or spiritual emperor, they *supported* the various Reformation churches with state funds and protection. About this time also, (A. D. 1531), the church in England threw off her allegiance to Rome and became a separate ecclesiastical government. It thus followed exactly the example of Papacy, in *blending* civil with ecclesiastical powers, and also made the same person, Henry VIII, and his successors, *head* of all power.

The effect of this governmental *favor* upon the teachings of the reformers, can well be imagined. Once they had complained about empire and church being united in Papacy; had shown that the Virgin espoused to Christ awaiting His kingdom, was unfaithful to him (therefore termed a Harlot) when she united with, and leaned for support upon earthly powers. This part of their smiting with the "Sword of the Spirit," soon ceased, as they began to regard the favor and smile of earthly governments upon themselves. They could not consistently condemn in Papacy, what they themselves had come to enjoy and crave. It was their desire (lust) for power, name, and influence, to do a *great work,* and have many children, that led these daughters of Rome to follow the example of their mother—"Babylon the *great,* the mother of harlots." (Rev. 17:5.)

But, Brother B., do not forget that we are now talking of church SYSTEMS, and not of all who are under, or bound by, and serving those *systems.* We believe that the Lord has had dear children in all of these (Papal mother, as well as her daughters), who, in supporting them, verily think they do God service. This is the delusion which induced all but a few to

respect the Papal BEAST as the true empire of Christ, instead of waiting for "the Lord from Heaven." From that ancient snare and deception of the devil, all the consecrated saints need to be liberated, and nothing but truth *can* liberate. The coming out of *Babylon* was commenced by the Reformers; but, as we have seen, their followers made only a brief journey, until to a great extent they fell into the same "snare of the fowler."

B. There are some who have evidently made more progress than those state churches you refer to in Europe. All the churches in the U. S. of America are free and unsupported by the government.

A. Yes, knowledge and liberty in general are opponents of religious bondage and bigotry; but in many of these free organizations it is more because they *cannot*, than that they *would not* be supported by, and united to, civil power.

B. Well, now I am anxious to find proof of the second—the TWO-HORNED BEAST. It cannot be all of those churches, can it? It must be some one church system, just as Papacy was one church system.

A. Exactly, it is one *ecclesiastical system;* and the *two horns* show that it is supported, and its authority recognized by two kingdoms.

B. Let me see: the Presbyterian church is the established church of Scotland, but of no other country; that would be but one horn. The Dutch Reformed church is the established church of a number of countries; that would be too many; and the same is true of the Lutheran.

A. Hold on, Bro. B.! You fall into a very natural mistake. Remember that to be simply aided, or supported by the empire does not make a symbolic "BEAST"; no, a BEAST is a government, and to become a symbolic beast, a church must needs become an element in, or *part* of the government. This was not the case in those you have mentioned. No, there is but one church which this symbol fits perfectly, viz.: The established "Church of England and Ireland." This *system*, like the Papal, was a blending of church and state—an *ecclesiastical empire.*

In the year 1200 England became subject to the Pope. In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy. *The Convocation* of its clergy, called the same year, in its decrees, declared King Henry VIII. to be "The one protector of the English Church, its only and SUPREME LORD; and as far as might be, by the law of Christ, ITS SUPREME HEAD." I quote the very words.

B. I am astonished; why those are the exact sentiments of Papacy; that is exactly the sense in which the Pope is recognized as Christ's Vice-gerent. What a glorious representative of Jesus they had in Henry VIII., who, out of six wives, was divorced from two; beheaded two; and by many is supposed to have poisoned one. He was a worthy rival of some of the Popes as an Anti-christian claimant of headship to the church.

A. The reformation movement had not reached England at this time, and certainly it was much needed. The Clerical Convocation which could acknowledge such a *head* was certainly not far from being as corrupt as Papacy.

The fact that the title, "*head* of the church," was not an empty honor, may be judged from the historian's words—"At the same time it was ordained that no regard should be paid to censures which the Pope might pass on account of this law, and that Mass should be said and sacraments administered as usual. In 1534 all payments made to the apostolic chamber, and dispensations were abolished; monasteries were subjected to *royal* government, and exempted from all other; the right to summon *Convocations*, approve or reject *canons* [laws or doctrines enacted by the Convocation of clergy], and hear appeals from the Bishops, was vested in the *King alone.* Though now honored with the title of SUPREME HEAD OF THE CHURCH ON EARTH, Henry contemplated no change in the *doctrines* of the church; as then held. Indeed, it was not until 30 years or more after these steps, that the Roman Catholics and the Reformers [of the English Church] were looked upon as separate bodies, or had separate ministrations and separate places of worship."

Relative to the establishment of "the Church of England" as separate from the Papal church, another historian says: "*Convocation* declared that the Pope had no more authority in England, than any other bishop. The act of supremacy was passed making Henry the head of the church, which act has been described as the epitome of all the measures which had been passed against the encroachments of the spiritual powers [of Rome] within and without the realm; and, as being at once the symbol of the independence of England, and the declaration that henceforth the civil magistrate was *supreme within the English dominions over church as well as state.*"

B. I am inclined to think that these matters are very imperfectly understood by people in general. But are the same titles—"Supreme head of the church on earth," etc., still applied to English sovereigns?

A. Yes; and furthermore the crown worn shows the title, for it is surmounted by a cross. And the present "Great Seal of England," besides describing Victoria as the defender of the faith, illustrates it by a picture of the Queen, supported on either side by figures representing *Justice* and *Religion*, which sit at her feet. The Queen is shown as holding in her hand a globe (representing the earth), the upper half of which is light colored (representing Christianity), and thus surmounted by a cross which in symbol declares her to be the supporter or head of *the church* universal.

This is the same exactly, as you see in the hands of the Popes in many pictures. It represents as a whole that *this head* of the church on earth, is the upholder, supporter of the truth.

Now, I need not remark that Jesus never gave this office to any one, but claims it himself; and any others who claim it are *usurpers.* Paul said: "Christ is the *head* of the church;" and that we are to "grow up into him in all things, which is the *head* even Christ." Again he repeats that God "gave Him to be the *Head* over all things to the church, which is His body." (Eph. 1:22; and 4:15; and 5:23; and Col. 1:18.) It is the church on earth that Paul is speaking of, hence any *Pope, Queen, Council, Assembly, Conference*, or any other man or company of men, who claim or exercise the powers of the *true* HEAD—Jesus, are opposing him. And all who support such by influence, presence, or money, are abettors of evil, and supporters of *false* SYSTEMS.

B. Now let us proceed—I am anxious to see whether this system (the English Church) fills the picture fully. The second BEAST had *two* horns; what two kingdoms (horns) supported this Church? Surely not Scotland; it has persistently refused its support and recognizes and supports the Presbyterian Church.

A. Don't forget the distinction we noticed between a church supported by a government, as in Scotland, and a church united in the government, as in England—we have seen that it is the latter relationship which constitutes a BEAST.

Now let us see about the two horns: England of course was one of them, and I think I can give you satisfactory evidence that *Ireland* was the other. History says that in 1537 the Irish Parliament in Dublin "passed the act of *supremacy*, declaring Henry VIII. SUPREME HEAD OF THE CHURCH, prohibiting intercourse with the court of Rome, and making it *treason* to refuse the oath of *supremacy.*" Henry VIII. also took the title of King of Ireland." Thus we see that the *second* horn came up within the brief space of five years after the first.

B. That fits well, indeed. The fact that Ireland was not a powerful horn matters not, for it was stronger than some that supported the Papal beast. I never saw a better case; surely we have, beyond a question, the SECOND BEAST, which has so puzzled all the commentators, though they saw clearly that Papacy was the Leopard. What effect results, from the disestablishment of the Church in Ireland?

A. From 1538 to 1871—333 years—the title of the church was "The Church of England and Ireland," thus recognizing both "*horns.*"

On January 1, 1871 (by action of parliament and the consent of the Queen, the *head* of the church) the Irish Church was disestablished, or that horn cast off. So, too, *all of the horns* which once supported Papacy have broken off from her; the difference being that in Papacy's case the horns have turned against her, and in the case of the second BEAST it casts off the Irish horn of itself, believing it to be a weakness rather than a strength. And it would not be at all remarkable if the second horn (England) would be separated from this beast (*i. e.*, it would not be surprising if soon the church were to be separated from the state in England.) The "two horns like a lamb," would seem to indicate that this BEAST would be peaceably inclined—not inclined to be aggressive, but merely using the horns for defense.

B. I cannot see how the next part fits—He spake like the Dragon. This would seem to mark its utterances as being worse than Papacy's, which is not true.

A. But notice that it does not say *the*, but *a* dragon. We understand this to mean simply that its *utterances* resembled those of a purely civil (dragon) power, and in its words there would be little, to denote that it is an ecclesiastical government. All know how true this is.

"And all the authority of the first beast [Papacy] he executes in his presence [this shows that the second does not take the place of the first beast, but that they exist cotemporaneously], and makes the *earth* and those who dwell in it to wor-

ship [respect] the first beast whose mortal wound was healed."

B. I can see, I think, how that verse was fulfilled. The Church of England claimed all the powers and authority which Papacy claimed. It claimed to be THE church; it acknowledged and repudiated some of the corruptions complained of by the reformers, such as the sale of indulgences, transubstantiation, etc., and abandoned those as well as the name *Roman*, for which they substituted the word HOLY, calling it the original "Holy Catholic Church." It claims the same governmental authority and the same veneration for its *decrees* as Papacy.*

And by establishing a similar *system*, devoid of some of the grosser Papal errors, it attracted attention of all to *those errors*, as being the only possible fault of Papacy. And when some of those errors were shortly after discarded by Papacy, the inference was that both BEAST systems were right. People at that day, as now, seemed to think those *systems* proper and right, if their powers, etc., were properly exercised; but from God's standpoint the *systems* are abominations, and wrong from the very center.

The systems are based upon errors, and, like a corrupt tree, "cannot bring forth *good* fruit."

B. Name the principal error.

A. The very basis of both those systems is their claim to be the "Kingdom of God" in reigning power. That idea once admitted justifies their persecution of individuals and nations, *forcing* them to submit and bow in obedience. Scripture accords those powers to the "*kingdom* of God"—when "the kingdom is the Lord's and he is the Governor among the nations; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psa. 22:27, 28. He shall "dash them in pieces as a potter's vessel." Psa. 2:9. Unto him every knee shall bow and every tongue confess. (Phil. 2:11.) And if their *claim be* GOOD, who can object to them for carrying out the scriptural statements?

B. These Anti-Christs, to make their claims of kingdom power appear true, had simply to take another step in compelling obedience, backing up their right to do so, by the Scriptures just quoted. And not only was this great evil sanctioned, but their claim once admitted, that the kingdom was established and the reign in progress, those who admitted it were hindered from looking for the *true* HEAD of the church; to set up the true kingdom under the whole heavens, which SHALL break in pieces present imperfect governments—establish righteousness in the earth and cause every knee to bow and every tongue to confess to the glory of God.

A. Yes, I agree with you; the next verses say, "And he does great signs, so that even fire he makes to come down from heaven to the earth in presence of men." (Vs. 13.) This government, like Papacy's claimed heavenly power, and its denunciations, were regarded as from *heaven*, judgments or *fire* being called down upon offenders.

"And he deceives those who dwell on the earth by the signs which it was given him to do in the presence of the [first] BEAST." (Vs. 14.) We make a distinction between the earth and those who *dwell on it*. As the EARTH symbolizes those obedient to and supporting the BEAST, so "those dwelling on the earth," we understand to mean *independent Christians* who do not support either of these *systems*.

THE IMAGE OF THE BEAST

"Saying to *them that dwell on the earth* [independent companies of Christians] that they should make an IMAGE to the BEAST [Papacy], which had the wound by a sword and did live." She advised this by her example. From the year 1800 to 1846 was a time in which great numbers of *new* sects arose, whereas before that they were few and prominent. This gave rise to uneasiness among the various older denominations, who wondered whereunto this thing would lead. As the Bible came to be read more and more by the masses, occasional individuals would feel free to preach what they thought it taught, regardless of denominational *creeds* and the views of older sects. As a consequence Protestants were fast splitting up into fragments. They began to say, By what means shall we check and stop this disposition to *individual* thought and opinion relative to the teachings of Scripture? They wanted to stop the very thing God desired, viz.: that each individual should be free and independent of restraint, with his faith based, not on the views of others, not on the decisions of councils or presbyteries, nor in the decision of the Pope, nor in the things approved of the HEAD of the English Church, but *in the WORD OF GOD.*

The question came—How can we restrain these preachers? This was a quandary to all except the Roman and Episcopal Churches, since these both claimed the "Apostolic Succession," and that this by *ordination*, conferred upon their ministers special power and authority to preach and to administer the "Sacraments"; hence that no others had a right to do so, but were *clerical pretenders*. Other denominations could not claim this continuation of apostolic power through their preachers, but simply set them apart by prayer, consequently those of one denomination could not object, that the preachers of other denominations, as well as all laymen, were not as truly authorized of God to expound the Scriptures as their own clergy.

But the *example* of the church of England showed what a prestige she had by reason of the *voice of authority* with which she commanded a reverence for *her clergy* and her teachings. This teaching by *example* was not lost. The various denominations felt a necessity for some common STANDARD OF DOCTRINE which would be supported and upheld by all of them, and thus give prestige to their teachings, and bring *the combined influence of all* AGAINST ANY FURTHER ADVANCE IN KNOWLEDGE or the development of any different phase of TRUTH. Thus they would protect themselves by being able to say—The combined opinion of all Protestants is against you; therefore you are HERETICS, and therefore we will shun you, and not call you brethren, but use all our influence against you.

This was done by the formation in 1846, of the "*Evangelical Alliance.*" It was stated to be *one* of the objects of the Alliance (and we believe the principal one) to "*Promote between the different* EVANGELICAL *denominations an effective co-operation in the efforts to* REPEL COMMON ENEMIES *and* DANGERS."

B. I do not understand you to oppose the Christians represented in that alliance, but their attempt to muzzle truth, and to prevent the opening up of any other truths buried by Papacy, than those which they had received.

A. Quite right, it is far from my wish to say they purposely combined against the unfolding of truth, nor would I say this of Papists. But I do say, that by their action they were following Papacy's *tactics*, and that in that Alliance they did make, the—IMAGE OF THE BEAST.

And they have been in great measure successful. Very few denominations have sprung up since that Alliance put its measuring line upon men's minds, to decide what was, and what was not Evangelical, regardless of whether it be Scriptural or not. It has tended to make a separation clear and distinct between *Clergy* and Laity, as though they were of different races.

How much the IMAGE resembles the Papal BEAST may be judged from the fact that Papacy acknowledged the image—owned it as a creditable likeness—by the Pope's sending "GREETINGS" to the last meeting of the "Ev. Alliance"—1879. Strange to say the delegates to the Alliance had so far lost sight of the principles and doctrines which led to the protests against the Papal church, (that it was the Harlot church—Anti-Christ and Man of sin, mentioned in Scripture) that they actually felt FLATTERED by the Pontiff's notice, instead of becoming alarmed and examining how and WHY he who is "THE (chief) Anti-Christ," should feel pleased to greet them as fellows. A prominent Presbyterian minister present at the above named meeting, mentioned the "Pope's Greeting" with evident pleasure and satisfaction, to the writer.

A prominent characteristic of the BEAST copied by the image is the honoring of the special class, the clergy, with special honors and titles. They are known as Revs., Divines, etc., but Jesus THE son of God said: "Ye call *me* Lord and Master, and ye say well, for so I am." "Be not ye called Rabbi, neither be ye called Master, for one is your Master, even Christ, and all ye are brethren" (Matt. 23:8). These titles are assumptions fashioned after those of Papacy.

When the various denominations began their existence, more full of the spirit of Christ, they claimed no such high sounding titles. The Reformers were not known as Rev.——— D. D., &c., but as John Knox, Martin Luther, John Wesley, &c. Unpretentious, like Jesus and the Apostles, they were intent upon *serving* God and therefore became the *servants* (ministers) of the church. These had marks of God's approval, and as a result, their ministry was wonderfully blest. But now the clergy are far from being servants, they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed.

For the very same reason, they are losing all power to expound the Word of God—the gift of teaching—because "God abhorreth the proud but giveth *grace* (favor) to the humble." The early reformers were humble, and God led them into much knowledge of His Word, and although we are much farther along "the path of the just," and the servants should have

* This superstition as to the authority of the Church of England is seen today, even among intelligent persons—New translations of the Scriptures are refused, and the King James' Version preferred, because forsooth it was *authorized to be read* by the mighty King James, the HEAD OF "THE CHURCH OF ENGLAND AND IRELAND."

more light, yet we find ministers of all denominations ready to *confess* their ignorance of the Word. They appeal *for their information* back to the early reformers, and thus confess that they have less light than they. Pride always has hindered growth in grace and does now. "How can ye believe who receive honor one of another, and seek not the honor which comes from God, only?" That their light should grow dim and their spiritual life become dwarfed is the natural result of their joining the IMAGE and subscribing to creeds made in the fifteenth century, which, like the iron shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers, but of the same sort.

Papacy established the clerical hierarchy, who lord it over God's heritage instead of serving their brethren as Jesus explained—"One is your Master and *all ye are brethren*," and as Paul said—We are to speak the truth in love and "grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplieth." (Every joint is every member, not the clergy only.) "Maketh increase of the body unto the edifying of itself in love." *Thus* coming "to the *unity* of the faith, and of the knowledge of the Son of God." Eph. 4:15, 16.

As Papacy established the priesthood over the church, so Protestantism has established *almost* the same, and there is no opportunity for the body to *edify itself*, every joint taking part. True, there is a seeming show of liberty at prayer-meetings, etc., but it is only upon the surface, for the *ordained* pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have *a sort* of church trial and excommunicate him ["kill him"]. The trial, by the way, gives evidence of another likeness to the beast, namely, the exaltation of the teachings of the organization above the Word of God, for all such are tried according to "*the authorities*" of their church.

"And it was given him [the two-horned beast] to give life to the *image* of the Beast." (Vs. 15.)

It may not be known to many how much stress was laid upon the "Apostolic succession," which was supposed to be a *virtue* transmitted through hundreds of years of Papal corruption, by the laying on of the hands of Bishops. This, of course, was vested in the Roman church and also in the English church, on account of its being at first rather a secession from Papacy, than a reformation.

To many minds, even among the clergy, there was a veneration for that ceremony, which neither Papacy nor the English Church was averse to promoting.

In the introduction of Methodism in the United States much difficulty was experienced because of Mr. John Wesley's superstition on this subject. He would not sanction the giving of the "Sacrament" by any except those *ordained* by the holy hands of an *Episcopal Bishop*. Thus up to 1784, Methodists could only partake of the Sacraments from Episcopal ministers (ordained). The independence war tended to make the Methodist preachers independent, and the expediency of *taking* the authority was discussed. John Wesley heard of this, and applied to the English Church to have at least one Methodist minister *ordained* for the American Church. Finally, in despair, he did the best he knew how to patch up an "*apostolic succession*." He with two other ministers (none of them bishops) ordained Thomas Coke to the office of Bishop, and from this sprang the office of Bishop in the M. E. church.

I relate this only to show the superstition of even so great and good men as the Wesleys, on this subject.

Now, none of these allied sects had the succession except the Episcopal, and its recognition of the Alliance (Image) gave it vitality—*breath*—authority, "That the image of the beast should both *speak*, and cause that as many as would not worship the IMAGE OF THE BEAST, should be killed." (Vs. 15.)

The *worship* and the *killing* are symbolic as well as the *Image*, and this signifies that all who will not bow to the decrees of the Evangelical Alliance shall be esteemed as *heretics*, shunned and cast out by all who are ORTHODOX, (?) *i. e.*, all who worship its decrees and agree to believe neither more nor less than is stated in its nine articles of *creed*. Now the various sects have a sort of backing in this organization, and each may act as the mouthpiece of the Image, in denouncing as heresy all matter not included in this general creed, and in cutting off or ecclesiastically beheading those who differ. (See Rev. 20:4.)

B. I see, and to be cut off from any one church now implies dismemberment from all orthodox churches; which implies of course, that you are a *heretic*, and not at all a son of God.

A. Yes, to all who regard these earthly institutions as the real churches; but to those of us who regard only the heavenly organization, and who look for the smile of the true Head of the church *only*, and who accept His Word as the *only limitation* of faith and knowledge; such cannot worship either the BEAST or his IMAGE, after they come to realize it, but will "worship God" only.

IMAGE worship is hindering hundreds from seeing the beauties of the Word of God. They may perhaps glance at it, and for *a moment* think for themselves, but that is all. The church discipline is so strict, and they reverence it so much, that a look or frown is sufficient to warn them that independent thought is a dangerous thing, and must not be indulged in, lest they be regarded as infidels. Would that all could see that these local organizations called churches are *not* THE CHURCH, but that the *Church of God* includes all Christians, all whose names are written in Heaven, and that when these local organizations attempt to come *between* them as children, and God their Father, or to put *their creed* instead of the Word of God, their assumed authority is not to be recognized nor tolerated; and that it is our duty to rebuke it as sinful.

"And he causes all, the little [humble] and the great, the rich and the poor, and the freemen and bondmen, that they should give themselves as a *mark* on their right hand, or on their forehead; so that no one may be able to buy or sell unless he who has the MARK—the name of the beast or the number of his name." (Vss. 16, 17.)

All classes of Christians must *bow;* all must, in some way, give evidence of their support of the Image and consecration to its interests and laws; either a public, open profession of being members of the alliance, and hence supporters (mark in *forehead*) or at least a giving of some *assistance* and influence to the principles of *Image* organization—(the right hand support).

B. How about the buying and selling?

A. That, like the other features, is symbolic: The buying and selling, refers to dealing in *spiritual things*. None may be recognized as having any right to *teach* or *preach* or *baptize* or administer the emblems of our Lord's death, except those LICENSED to do so by some *orthodox* member of the Image. And acts of such persons are not counted *valid*.

B. Truly these things fit together wonderfully; nor should it surprise us that in giving an account of the church and its later times, all three of these great *systems* should be mentioned thus by our Lord. The English Church *system* is certainly a BEAST in the same sense as Papacy was, with the different characteristics noted; and the Evangelical Alliance is certainly a perfect IMAGE of it. It is what in politics or business would be termed a "*ring*"—a religious ring or monopoly, organized to hinder others from going into the work of *truth seeking*.

A. You will notice that this 17th verse indicates that the *name* is the mark—the name of the Beast or the *number of his name*. "The next verse seems to indicate, that this name and number are, in some sense, a *secret*, and that it will indicate *wisdom*, or a correct knowledge of the foregoing symbols, if we are able to solve the mystery of the name which is symbolically given as *666*. "Here is wisdom. Let him who has understanding [of the foregoing symbol, prove it by a proper application of the following number] compute the number of the Beast, for it is a man's number [or reckoned after a human manner]; and this number is 666."

"THE NAME OF THE BEAST, OR THE NUMBER OF HIS NAME"

B. Have you been able to decipher the name and number? I have heard of many who have tried all sorts of names and applications, but none of them ever seemed reasonable to me.

A. The same has been my difficulty. A little over a year ago I spoke on the subject of this same chapter to the *nameless* little company of "this way," in Lynn, Mass., and concluded my remarks by telling them that I had never seen a satisfactory explanation of the 666. And, though I thought I had given a correct analysis of the symbols of the chapter, yet I could not claim it to be *wisdom*, since I could not interpret the number. I suggested, however, that if ours be the correct understanding of the time in which we are living—the "*harvest*" of the age—and if our general application of these symbols be correct, the number should soon be understood. I urged examination on the subject by all, for the Lord is sometimes pleased to give wisdom through the weakest of his children. "Out of the mouths of babes and sucklings thou hast ordained praise."

About three months after, I received a long letter from one of the thinking brethren of that place, saying that he thought he had the key; and I think he has; it certainly fits the *lock* in every particular. I will give it to you very much as he suggested it. His process of reasoning was as follows:

Jesus, who gave this revelation to us (Rev. 1:1,) well knew that this symbol could not be understood until about the present time, for the reason that the *Image* was only made in 1846. Jesus also knew, of course, that *English* would be the language used by probably four-fifths of his earnest truth-seeking children, in the "time of the end." He knew, also, that not many *wise*, not many *great*, not many learned in all languages, would be of the chosen "little flock." Moreover, it was his custom to adapt his teachings to the "common people," and of this sort his Jewels have been from, the twelve disciples and since.

Therefore it would appear that the number 666, should be open to the comprehension of us all—we being the ones told to count—as much so as were the other symbolic numbers of Danl. and Rev. Let us try, then, to apply these figures in *English*.* [This is the *first* application in English, known to the writer, but the reasonableness of it is obvious.]

First, then, the number is that of the [first] BEAST. Let us see whether it will apply to *some* of its names: That *system* which Paul calls the man of sin is the

Roman Catholic power
123456 123456 123456 =666

He is in Revelation called a BEAST

Roman Catholic "Beast"=666.

The system is also called the "woman" (Rev. 17:18.)

Roman Catholic "women"=666.

She calls herself the

"Holy Catholic Church"=666.

She is really and truly (Rev. 17:5)

"The Mother of Harlots"=666.

Thus we see that the number fits the BEAST well.

The second BEAST was anxious to have exactly the same name, and in fact it claimed to have the pre-eminent right to the name—

"Holy Catholic church,"=666.

Other names by which it is often known, are—

"English State Church,"=666.

"The Episcopal Church,"=666.

"Episcopalian Church,"=666.

"The Church of England,"=666.

This application of the number, will doubtless appear to some too simple to be accepted, but thus God ever deals with us—hiding truth under the vail of its own simplicity, so that it may appear to the Greek (worldly wise) foolishness, but unto them which *believe* (not to those who believe without evidence, but who believe on the strongest kind of evidence—the harmony of His Word) the power of God, and the wisdom of God. (1 Cor. 1:23.)

The *Image* causes all who claim relationship, or whom it recognizes as having a right to buy or sell—teach—to have as a creed, that which shall *mark* them as having either *"the name"* of the BEAST, or the *"number"* of his name—666. Many take the *name* and in their creeds recite, "I believe in the *Holy Catholic Church"*=666.

Among those who thus openly mark themselves in their forehead (by their creeds) are Episcopalians, Methodists, Presbyterians and others. But others give a seeming support (mark in their hand) to the general principle by organizing under various sectarian names. After these are blended in the IMAGE, (and no one would be admitted to membership in the Evangelical Alliance, unless he be a member of some such *sect*), they all are collectively known as the

"Protestant Churches,"=666.

Which we see contains the Beast's number.

If we for instance were to *organize*, though we *protest* more than all others against the errors of Rome, and also against the errors of the Image and second BEAST, yet we would not be reckoned one of the "Protestant churches," because we would not be recognized as orthodox—They would not count our organization a church.

Should you inquire for our meetings and ask—Is that a protestant church which meets here? the answer would come —Oh, no; they are not *Evangelical*. They have no creed to mark them, so that the Alliance can decide whether they are an Evangelical Protestant Church or not.

B. This does truly seem wonderful. I can see how some have it in their foreheads, making manifest by their creeds, forms, and titles, that which marks them as being partakers of *some* of the abominations of *system* and doctrine, which for centuries has been the mark of the Leopard BEAST.

I can see, too, as I never saw before, that many of the mightiest WORKERS in the nominal church are working for their own section, arm or branch of this *Image*. I can see how much of what purports to be WORK FOR JESUS, may in reality be devotion and sacrifice to the building up of a *sect*, or the carrying out of some humanly imposed burden.

But I think we should always discriminate between the SYSTEMS and those dear ones, some of whom seem to possess so much of the Spirit of Christ, who are bound by them.

A. I fully agree with you; the distinction should be always remembered. But let me say that I think quite a good many are still connected with and lending their *names and influence* to these organizations, which are BEAST *marked*, who are in heart out of all sympathy with them, and who hate as anti-Christ, every system which would in any sense take the place of the true HEAD of the church; and who will neither worship Conferences, Presbyteries, or Popes, but who "worship God." These, however, are fast becoming aware that membership in the *true* church, (whose names are written in heaven,) is in no way affected by the disfellowship of the various *human* organizations, each calling itself the *true* church. They are learning too, that the true communion of saints and union of hearts, is dependent, not on creeds to bind together as *members* of ONE BODY, but on love and common interest in the HEAD and in each other, in whom we find the *head's* spirit of love and obedience to the Father's word.

B. I know that you believe the Jewish Church to have been a picture or shadow of the nominal Gospel Church. Do you find any parallel to this *Image* worship in the shadow?

A. Yes, Israel was carried captive to *Babylon;* there an *Image* was set up, and all were commanded to worship it.

We have heretofore seen that Babylon to be a type, or shadow of the nominal church. It is for this reason that the name *Babylon* is applied to it in Revelation. Papacy's was the greatest confusion or mixture of church and world, but all the *reforms* have been but partial, and the reformed churches are in *much* of the same confused (Babylon) condition. Papacy was "Babylon the GREAT" (Rev. 17:5), but in the time of "HARVEST" the Lord calls the entire *system* BABYLON. Here, as in the shadow, the command first comes for all to worship the HEAD *of Babylon* (Papacy), and afterward an IMAGE was made, and all were commanded to worship it. In the first type, Daniel alone refused to worship any but the true God. (Danl. 6:7.) In the second type there were more—the *three* "Israelites indeed," refused to worship the Image. (Dan. 3:18.) So, too, the number of true ones who are not worshiping the Image now, are probably three to one, who did not worship the Beast. For their refusal they were bound and cast into a *fiery furnace*. So here those who do not worship the IMAGE are bound, hindered, their influence circumscribed, and they are speedily in a "FIERY FURNACE"—of tribulation, either in their families or communities or in their business. In the words of Revelation—they are killed and hindered from buying and selling. But behold, they were unharmed by the fire; it will soon be manifest to all, that they are *not* bound, and furthermore that there is with them the form of the FOURTH. Yes, the HEAD—the TRUE HEAD is with those who will not *bow* when all others bow; who heed not the enchanting music of the hour; these are overcomers. (See Danl. 3:6.)

As in the type deliverance came, so in the antitype, deliverance will fully come—the first resurrection glory—to those who have "not worshiped the BEAST, neither his IMAGE, neither had received his mark upon their foreheads or in their hands; and THEY lived and reigned with Christ a thousand years—this is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Rev. 20:4-6.

Dare to be a Daniel,
Dare to stand alone;
Dare to have *your purpose* firm,
And dare to make it known."

* The following explanation is reprinted merely for its historical interest. For the reason that the Greek numerals for six hundred, sixty and six are used in the oldest MMS. it would not be proper to accept any explanation setting forth six plus six plus six. Pastor Russell in later years approved the explanation given in Scripture Studies, Vol. VII.

RANSOM OR PARDON—WHICH?

The failure to discern the distinction between ransom and pardon, has led to much confusion of faith. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc., and in the same breath they speak of the Father's gracious *pardon* of all offences. Seemingly few seem to think, for many must know, that pardon and ransom, express exactly opposite thoughts.

Webster defines ransom, to mean—"to redeem from captivity, or to release *by paying an equivalent.*"

His definition of redeem, is—"to purchase back, to regain possession of by *paying of a stipulated price.*"

His definition of Pardon is—"to *remit the penalty*" or "to suffer to pass *without punishment*"—"to refrain from exacting a penalty."

The most ordinary thinker must see that these words are as opposite as could be; all can see that both could not be true of the same thing. If Jesus did redeem us—ransom us, by paying an equivalent, thus purchasing the release from death, then our Father did not PARDON us; that is, He did not suffer our sins "to *pass without* punishment," but "Laid upon Him (Jesus) the iniquity of us all." (Isa. 53:6.) Then God did not pardon, remit the penalty; for "Christ died for our sins according to the Scriptures." (1 Cor. 15:3.)

The general difficulty seems to be that people use the words, *forgive* and *pardon*, as though they were the same, whereas they are not so: Webster's primary definition of FORGIVE is—to give away, to make over, to resign, "to cease to feel resentment against," or, "to cease to impute"—to remit. Webster also gives, as a secondary meaning of forgiveness, the generally accepted sense—*pardon.* But note the difference in the primary meaning of the words: Pardon *"refrains* from exacting a *penalty"* while forgiveness signifies much less, viz., that a claim is *made over* to some one else. Thus Jehovah sold or *"made over"* or resigned to Jesus, the claims of Justice on mankind; and thus Jesus *bought* us with his own precious blood. Thus we see, too, that when "we were reconciled to God by the death of his Son," it was because he *forgave* us, i. e., *"ceased to feel resentment against"* us (Web. def.) because our *ransom price* had been paid as provided by himself, who so loved us that he gave his Son to *redeem* us. Thus too, "God was in Christ RECONCILING the world to himself, *not imputing* their trespasses unto *them.*" The sins had been *imputed* to mankind, until Jesus died, then God FORGAVE i. e. "ceased to *impute,*" (Webster's def.) to us, what had been paid by our RANSOM,

Now mark clearly that God did not PARDON, i. e., "refrain from exacting the penalty," but "Laid *upon Him* (Jesus) the *iniquity* of us all." He bore our sins (penalty) in his own body on the tree. (1 Pet. 2:24.) And now we see how God forgave us freely for CHRIST'S SAKE, i. e., because He paid the penalty which was the full satisfaction of Justice.

Not that God desired to destroy men and Jesus appeased his wrath; no, God's love for the world was the cause of the redemption or purchase. "God so loved the world that he sent his only begotten Son" to purchase—redeem them. Yes, the whole plan is of God. (Rom. 11:36.)

But it should not be supposed, that God compelled the just one to die for the unjust. No, Justice could not *inflict* punishment upon one for another's sin. The Scriptures declare—He laid down his life, of himself; not for fear of Divine wrath; not because *compelled;* but for the joy that was set before him, (the Father's promises of high exaltation to glory, honor, and immortality; and for the joy of redeeming and restoring mankind and of bringing many sons to glory) HE ENDURED THE CROSS. Heb. 12:2.

Now notice, the Greek words— *Apoluo, Aphiemi, and Aphesis,* translated—forgiveness, forgiven and forgive, in the New Testament, have the same significance as the corresponding English words: or as given by Young—"To let go," or "to send away." Mark well, it does not mean as some seem to infer—to send away *without an equivalent.* It does not mean that God will *let go* the sinner unconditionally. But God will let go the prisoners out of death, because he has found a RANSOM. (Job 33:24.)

Yes, Jesus *gave himself a* RANSOM (an equivalent price) for all: (1 Tim. 2:6.) Therefore, "all that are in their graves (prisoners in the pit) shall hear his voice and come forth.

Though the word *pardon* does not occur in the New Testament, a Greek word of nearly the same meaning does occur, viz: *Karazomai*—It signifies, to *forgive freely.* We will give some illustrations of the use of this word, from which you will see that it does not oppose but confirms our statements, that our Father does not *pardon,* or unconditionally set sinners free, from sin's penalty. (The words *forgive and forgave* as translated from this word *Karazomai* occur in all, only twelve times).

"*Forgiving* one another . . . . even as Christ *forgave* you." (Col. 3:13.) "When they had nothing to pay he *frankly forgave* them both." "He to whom he *forgave* most." (Luke 7:42 and 43.) Here are four instances in which it is FREE *forgiveness,* or PARDON. But notice it is not Jehovah, but Christ and the disciples who do the *free forgiving.* Jesus was in the very act of paying the ransom price of both Simon, Mary, and others, and realizing that Justice would be satisfied by his act, he, as the purchaser, could freely forgive them.

We wish that all our readers might hereafter be able to appreciate the difference between pardon and forgiveness, or reconciliation toward us as based on our *"redemption* through his (Jesus') blood." (Col. 1:14.) All will admit that God is JUST; and if so, he did not inflict *too severe* a sin penalty on man when he deprived him of life. Now, if that penalty was *just,* 6000 years ago, it is still a *just* penalty, and will be *just* for all coming time. If the penalty was too severe, and God *pardons* the sinner from further continuance of the penalty, it proves that God was *then,* or is *now* UNJUST. If it was right 6000 years ago to deprive mankind of life because of sin, it would be always wrong to restore the life, unless the sin were paid for—canceled. This could only be accomplished by another being of the same kind, whose right to life was unforfeited, giving himself as a *substitute* or *ransom.*

It is written: "There is *none righteous—no, not* ONE." Therefore none, in the sight of justice, have a right to life; and God could not *justly* give pardon and life to those whom his own *Justice* had already condemned; to do so, would be to make Mercy and Love over-ride Justice, and such a warfare is not supposable in God's attributes. No, if the Love and Mercy of God would benefit men, it must be done in *harmony* with Justice. And it was LOVE provided the ransom (1 John 4:10.) And MERCY uses the same ONE [Christ, head and body] as its agent in blessing the world of men.

> "Forever firm Thy JUSTICE stands,
> As mountains their foundations keep."

This very principle of JUSTICE which underlies all of our Father's doings is the ground of our strong confidence in all his promises.

Our Father declares that He is the same yesterday, today, and forever; with Him is no variableness at all, neither shadow of turning. (Jam. 1:17.) If He were so changeable as to condemn to a penalty in Adam's day, and 6000 years after to revoke and annul his own decision, what security could we have that in 6000 years, more or less, He might not *change again,* and remand us to the prison-house of death by REVOKING THE PARDON of some or of all. And we have no *foundation* for hope, except in the fact that Christ died for us.

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VIEW FROM THE TOWER

The interest still continues over the entire Zion. Letters expressive of very deep interest come in daily in great numbers, and show that the people are being stirred to an examination of the Scripture as never before. We append a few letters for your benefit. Many of the best are too personal to admit of publication.

These expressions of gratitude to God for heavenly food and spiritual strength, received through a discernment of his plan and better understanding of His Word, are from consecrated children of God in various social stations, but not many, though some from the ministers of churches. It is strange indeed, that the ministers and people do not seize the joyful tidings and carry it with one glad shout of praise to God, o'er all the earth—wherever christians dwell.

But while they are well aware that the various sectarian creeds contradict each other, and that many parts of Scripture are not in harmony with any of them, yet they are unwilling to examine these things which God is now opening up—because it is now due time for his plan to be understood by his children—and shun them as though they were poison instead of FOOD.

Poor things, they are afraid to read lest they should be unsettled; but the whole difficulty is, that they are already unsettled and their faith being built on the sandy foundations of human traditions instead of on the rock, they are in constant danger of the floods of skepticism, and infidelity sweeping their little all away.

Meanwhile, ministers seem to become alarmed, because the best elements in their flocks give heed to and relish the "Food" now being provided the sheep by the chief Shepherd. Many of these ministers seeking "honor one of another" and the approbation of the worldly element of their churches, are far less prepared for this "meat in due season" than some—more humble—of their flocks. Even some *good* men in the ministry feel so confident that the Great "Babylon" that they have builded is all right, but they, without giving the subject study, join with others in saying: "Stop thinking," "Don't read it," ("Food for Thinking Christians,") "Burn the book." How strange—how pitiable, that men—christian men—ministers of the Word of God, should treat thus anything based solely on the Word of God and manifesting only the spirit of Christ.

Those who read and think are convinced, not by any confidence in the teachers of the "TOWER," but by the Word of God and when such meet the Doctors of Divinity, their Scriptural knowledge is more than a match for the earthly learning of the latter. And thus "a little one may chase a thousand." See how fully Isa. 29:9, 14, is being fulfilled in this, our day.

How much the present methods remind us of the way in which Papacy treated all Protestants, and their writings. As the priests once claimed that none should have the Bible, because only the priests could understand or expound it; so Protestants now say: Yes, read the Bible; but you can understand only such small parts as we can expound. And even that small part each denomination construes differently, to the amusement of infidels and dismay of all thinking christians. Yet so great is the reverence for CREEDS and traditions of men, that each party would prefer to see an opposing creed succeed rather than that *truth* should step in and furnish the connecting link, which would not only harmonize the creeds with each other, but also with the Bible.

Why this opposition? As seen from the TOWER, it appears to be because of a love of *sectarianism*. All are sectarian who love a christian specially or more, because a member of their *sect* or *division* of the church, and whose time and interest is in the upbuilding of their *division* and not in the cause of truth. Such oppose our teaching because they realize that it opposes some features of *their creed*. And it is for this cause that we are hated of all *men*, (not *new creatures*) for Christ's sake, because our teachings are in opposition to some features of every sect. The world also hates us, because we are still more separate from it than the nominal church. But this is our work —"To bear witness to the truth." And blessed are those who are *beheaded* for the witness of Jesus and the Word of God, and who worship not the BEAST neither his IMAGE, but God only.

Another laborer goes into the vineyard this month, a Bro. Tackabury, of Ohio, a member until now of the M. E. Conference. Should he come your way bid him God-speed, God grant to use him much in his service and for the blessing of the household. We may expect occasional notes from his pen in the TOWER.

Favorable reports come from Lynn, Mass., and Ft. Edward, N. Y., where Bro. Keith has been preaching during the last month.

Bro. Sunderlin is nearly well again. He has been laid up for nearly five months, by reason of over-exertion, incident to the arrangements for the distribution of the "Food" in Great Britain and Ireland. He is busy in the vicinity of his home, to the extent of his present ability.

THE PASSOVER

"Christ our Passover is sacrificed for us, therefore, let us keep the feast." 1 Cor. 5:7.

From the account of the instituting of the Lord's supper, furnished in Matt. 26:26, 28, and Luke 22:7-20, and 1 Cor. 11:23-26 we incline to the view that it was designed to be a *yearly* remembrancer of our Lord's death and that it is properly observed on its anniversary. Apparently it was instituted by Christ Jesus "our Passover," "The Lamb of God which taketh away the sins of world." (John 1:29) as a substitute for the Jewish *Passover*.

For this reason we meet each year for its commemoration on the anniversary of our Lord's death. (The 14th day of the first month—Jewish time.)

We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. We observe it because we rejoice thus to remember our *ransom price*—"the propitiation (*satisfaction*) for our sins, and not for ours only, but also for the sins of the whole world."

The time for the observance of the Lord's death this year will be after 6 P. M. of April 2d, which we believe to be the date corresponding to the time at which Jesus and his disciples ate of it; 3 o'clock P. M, the day following corresponding to the hour of Jesus' death. Matt. 27:46-50.

Accordingly, there will be a meeting at the residence of J. L. Russell, No. 80 Cedar avenue, Allegheny City, at 7:45 P. M. of Sunday, April 2d, for commemorating the breaking of the body and the shedding of the blood of Christ. Thus, "as oft as we do this, (on its anniversary) we do show the Lord's death till he come"—till the last member of his body being dead with him, shall be like him, glorified and perfected as a new creature. For "the cup of blessing which we bless is it not the communion [sharing by us] of the blood [death] of Christ? The bread which we break is it not the communion of the body of Christ [in his death]? For we being many are one bread [loaf] and one body." 1 Cor. 10:16. Hence, when we eat and drink we show not only our interest in his sacrifice, but also express our own covenant to be dead with him, and to drink of his cup. (See Matt. 20:22, 23.)

These are always precious seasons here; and letters received from various groups of twos, threes, twenties and fifties last year, indicated that they enjoyed a similar blessing. "Christ our Passover is sacrificed for us, therefore, let up keep the feast"—putting away all leaven of *malice*, *envyings*, etc., let us be of the unleavened loaf—the body of Christ—each member, not puffed up, but easily broken.

We generally use unleavened cakes (which may be purchased of any Hebrew family) and raisin juice.

TRUTH, when it is won, is the possession of the whole nature. By the action of the whole nature only can it be gained. The king must go with his counselors at his side, and his army at his back, or he makes no conquest. The intellect must be surrounded by the richness of the affections and backed by the power of the will, or it attains no perfect truth—*Phillips Brooks*.

WE have many questions, some of which will be answered in next issue.

THE PROGRESS OF INFIDELITY

It is acknowledged by all unprejudiced persons capable of judging, that infidelity is on the increase. Speaking upon this subject, the Chicago *Tribune* says: "It is idle for the people of a religious habit, and especially for those who are charged with nursing and promoting piety, to ignore the progress which infidelity has been making during the past few years. The contrast between the crowded auditorium in which Col. Ingersoll delivered his lecture recently, with the sparse attendance which awaited similar appearances a few years ago, furnishes a striking evidence of its progress." The writer continues his theme, and very truthfully says: "The progress of infidelity, as signalized by Ingersoll's success, likewise denotes the growth and spread of irreverence. The danger of irreverence is its invasive tendency. Beginning with its forms, it soon extends to the essence; starting with dogma, it is apt to proceed at a rapid rate to principle, society, and the family. The infidel must provide his own morality, and impose his own restraints. No man or sect is his guardian, and his code of ethics is of his own making. The modern spirit of progress is creating sad havoc with the traditions and precedents which might continue their influence even when the inspiration of Scriptures is doubted."

It is a very sad fact, that at this time, when God, His Christ, and His Holy Book are so ruthlessly assailed by these

godless, profane infidels, that the church has very nearly lost its power to withstand the oncoming tide. The finely written essays of her ministers are blank cartridges, when directed against such batteries. The pomp and glitter of modern worship, with sensational story-telling for Gospel, is as powerless to resist this overwhelming infidelity, as a shadow would be to stop a cyclone. The *Tribune* further says:

"There is naturally great diversity of opinion as to the effect of the palpable growth of infidelity that marks our age. The aggressive infidel like Ingersoll believes it to be an essential and valuable part of the world's progress. To him it denotes the downfall of superstition and the spread of reason and enlightenment. The conservative doubter is inclined to deprecate the contagion of infidelity. He believes himself and most of those who have exchanged their doubts with him to be capable of shaping their morals in the right direction, but fears that the removal of restraints will lead the masses to excess and riot of free thought and irresponsible actions. The churchman condemns without qualification the new departure as sacrilegious and wicked, leading to all the penalties in this life and the future which the strictest construction of the church tenets impose upon the infidel and the scoffer. These various sentiments can find no common ground upon which to meet, and infidelity must take its course, except as it may be restrained by moral and social influences, for the day of the rack and the thumb-screw, the terror of the cross and the stake are gone forever."

It would seem to be a cruel accusation to make, to say that the church has done much to produce this fearful increase of infidelity, but so it appears from what infidels and all unprejudiced writers say. Not that the church had intended any such thing, but many of her dogmas, such as unconditional election, man's inherent immortality, endless torture as punishment for sin, the endlessness of evil and rebellion against God, appear so unreasonable and arbitrary, and present the character of a just and merciful Creator and Ruler in a contradictory light, that these infidels, assuming that the teaching of the church is in harmony with the Bible have, without critically testing these dogmas by the Scriptures, rejected the Church, the Bible, and its Author.

If this be true, then the only antidote for this infidel poison is the presentation and adoption of the true Bible theology, by which God and His revelations shall be presented in their true character.

Brethren, the present period, with all the wonderful circumstances crowded into it, offers the most glorious opportunity to the loyal servants of Christ to defend Deity, Jesus Christ, and the Holy Scriptures, that was ever offered to any generation of God's servants since the world began. The present hours are truly filled with grand opportunities, sublime duties, such as angels and prophets were amazed to see in vision, and such as holy men have desired to enjoy, but died without enjoying the grand privilege. May the God of all grace give us wisdom not to waste these golden opportunities in children's play, striving about personal, carnal things, catching motes, while golden crowns are within reach.—*Selected.*

THE BRIDE OF THE LAMB

In the world despised, neglected,
Deemed its refuse and its dross,
She whose Lord the earth rejected,
Shares his sorrow, bears his cross.

By the Dragon's fury driven,
Nourished in the desert drear,
Rocks and caves and stars of heaven,
All her lonely sighings hear.

In the worldlings' gay carousal,
How her bridal hope they spurn!
"Where's the vow of his espousal,
Where the pledge of his return?"

Yet, in all the gloomy midnight,
Sang her heart its virgin lay;
Watching, waiting, till the daylight,
"Till the shadows flee away."

From the wilderness returning,
Who is she with radiant face;
In the early dawn of morning,
Coming to her rightful place?

'Tis the Bride—the Lord's espoused,
Leaning on the Bridegroom's arm;
Shafts of error, words of malice,
Now are vain, to do her harm.

Then He's *present*—came the Bridegroom,
To escort her to his home?
Ended is her night of sorrow—
Has Millennial morning come?

Yes, he's present and in power;
Soon his glory all shall see;
For 'tis written, "Filled with knowledge,
All of earth, now soon shall be."

"In a moment!"—Oh what wonder!—
"In the twinkling of an eye,"
Parted from the earth asunder,
She is with her Lord on high.

Come up hither! I will show thee
The Lamb's wife enthroned in light,
Sharing all his kingly glory,
Clothed with glory and with might.

He has kept the vow he plighted;
Praise the Lord in song and psalm!
Blessed they who are united,
By the marriage, to the Lamb.

—*Repaired.*

WHAT IS MEAT?

"Who then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing." Matt. 24:45, 46.

We understand these words to have been spoken to the disciples originally, but were for the instruction of the church throughout the Gospel age, but especially at its close.

As some of the times and events spoken of by our Lord have come and gone, and as Christians have marked these passing events with careful anxiety, because they gave corresponding indication of the ending of trial and trouble to the children of God, many of them, for some reason, seem to have come to think that the *exact* knowledge of the time of our Lord's coming was the most essential thing to attend to.

Far be it from us, in this connection to throw cold water upon the expectations of any who are watching for the revelation of the world's coming King and far be it from us to join in the cry of objection so often urged: "O, we don't know *anything* about it; Jesus said, 'No man knoweth the day nor the hour;' I don't think we ought to pry into such things," etc. But, while we would do neither of these, let us carefully consider the words of our Saviour in the text quoted. In the preceding verse he says, "In such an hour as ye think not the Son of man cometh." Notice he is not speaking to the *world* now, but to the disciples, and doubtless to all those who should afterward "believe on him through their word." As much as to say, I have now answered your questions regarding these important events; you and the succeeding members of the body of Christ, the little flock, can mark by the fulfillment of these signs at different points in this good-news age, *something near* the time of my coming and presence. (They had been asking *when* there should not be "one stone left upon another" of these magnificent buildings, and what should be the sign of his presence, and of the end of the age.) See vss. 2, 3. Though they were not to be overtaken as a thief (the world would be), nor to be in darkness regarding it (2 Thes. 5:4), yet they were not to know the *hour, i. e.*, the *exact* time of his coming, yet if they were to watch *closely* they would not mistake the signs of his *presence*, viz., that it would be with

the world as it was in the days of Noah, careless and thoughtless, the whole attention given to fleshly desires, not understanding nor caring for the spiritual; verses 37, 38, 39, and saying "*Where* is the *promise* of his coming?" 2 Peter 3:4. But a very *striking* sign of his presence would be that the evil servant would be smiting his fellow servants and saying, "My Lord *delayeth* his coming" (presence).

The nominal church is now doing this, and it is cause for regret that it is not confined to it. But, while he charged them to watch that they might not be like Jerusalem, ignorant of the time of their visitation, and as a consequence unprepared, he follows it up with a question which embodies an exhortation to a still *more important* duty, which while being done should *not leave the other undone*, viz., "Who is a wise and faithful servant" . . . . giving "meat in due season" to the household? What household? The household of faith. Then it is *spiritual* things he is speaking of, similar to those spoken of in the sixth chapter of John, 53d to 63d verse inclusive. Please read those words, "They are spirit and they are life." Take them in at the expense of being called a spiritualist. If it is spiritual things that are spoken of, what must be the nature of the meat given to the household of faith by the faithful and wise servant? Jesus says 55th verse, "My flesh is meat indeed." But the words which he is speaking *are* spirit. Then he does not mean that his *physical body* is the thing spoken of; no, for "the flesh profiteth nothing" (O, that we could keep this in *mind* when studying the nature of Christ's coming, and his dealings with the household of faith), and yet just before—53d verse he says, "Except ye eat the *flesh* of the Son of man and drink his blood ye have no life in you." Then the faithful and wise servant will be feeding the household of faith with the body and blood of Christ. Then, as this is a figure, it must be that somehow we take in, and take on, the *nature*, the *character*, and the *life* of Christ; if we "*eat* his *flesh*," is it not a strong mode of saying that we assimilate the essential principles that made up the Christ, and thus become *like* him?

Let us consider, then, the apostle and high priest of our profession, Christ Jesus, that we may find what those principles are.

What was the great work which he proposed to accomplish?

"To save a world of sinners lost."

How did he begin that work?

By *laying aside the glory* which he had with the Father. "Though he was rich, yet for *your sakes* he became poor." Humility, then, was the first blade that shot forth from the seed which was to become a tree, the *leaves* of which should be for the *healing of the nations*.

The "mighty" came down to man's estate, but the wondrous stoop was within sight, and so far as we have anything to sacrifice we are to imitate him. Then the faithful and wise servant will have the household *partake* of the *humility* of Christ. He will not be offering them bones of contention, nor setting them examples of arrogance and self-sufficiency; he will not by example nor precept have them partake of the spirit which on one occasion caused certain ones to contend "who should be greatest," and certain ones at a later date, who should be "leaders." If any are leaders, and Christ appointed, they will be partaking of this humility, and by every means causing the household to partake of it also.

After humbling himself by taking the body prepared for him, his first act (when the body was mature) was to *formally* deliver it up to death; and this he signified by making a living picture (his baptism) of his submission to death and consequent sufferings preceding it, and of his resurrection. Here is an *important* element, that the faithful servant will be giving to the members of the household, though some may think that they can live without it.

His next act was to submit to be led (but of the *spirit*) into the wilderness to be tempted, to be brought directly in contact with the powers of darkness. To stand as a *man* alone in the presence of the ruler of the darkness of this world to be tempted. But *why* was he tempted? It would not make him any purer nor better surely; he was without sin already.

He came down to the condition of the perfect man; he was the *second* Adam. The first Adam with no preference for evil, but having *no knowledge* of its terrible nature, was tempted and *fell*. The second Adam, with no preference for evil, but *with a knowledge* of its *awful* results, and of the power of God (By his knowledge shall my righteous servant justify many. Isaiah 53:11), was as *really* tempted, and triumphed. He evidently was free and *could* have yielded; in fact, he was *tempted* TO yield, but gloriously resisted and vanquished his foe.

Now again we ask, Why did he pass through this ordeal? To *show us how* to overcome. Being the Captain of our salvation, the Leader of a little band of conquerors, his example was necessary, for through them "all the families of the earth" are to be blessed. "Now to Abraham and his seed were the promises made" . . . and that *seed* "is Christ." Gal. 3:16. Now, if we "be Christ's (if we feed on him and partake of his life), then are we Abraham's seed, and heirs according to the promise." Gal. 3:29.

Then here is a choice principle for the household to feed on; the *knowledge of Christ*, or Christ's knowledge. But, says one, his knowledge was divine, and though he was tempted, he *knew* he would not be overcome. That is just the point we wish to make prominent right here. He has opened for us the way to the same source of knowledge, divine word and spirit, and Christ's *example* to feed on. But, says one, if I could *know*, as he did, that I would come out of the conflict all right I could endure it too. But you *would* know that *just as surely as he*, if you would feed on his knowledge. Here is a bit of it, take it and let it *strengthen* thine heart when trial comes, as it did his: "God is faithful who *will not suffer* you to be tempted above that you are able, but will with the temptation also *make a way to escape, that ye may be able* to *bear it.*" 1 Cor. 10:13. This is divine knowledge, and just the knowledge that *he had*. If you *believe* it and appropriate it, (feed on it) you will triumph just as he did.

But there are many other portions of knowledge that strengthened him for his labor of love and life of suffering, terminating with death, and the same knowledge will so strengthen and support us.

These portions may be summarized under the general term of God's *plan* for the salvation of the *world*. O, how it fired him with love and zeal, and by parable and figure he held it up to the view of those whom he wished to have see it.

But, says one, did he not wish to have *all* see it? No, not *then;* he only wished to have those see it who would *accept* the blessed truth. See Matt. 13:13, 14, 15 and Matt. 7:6. It was for those referred to by Paul (Acts 13:26), when he said, "Whosoever among you *feareth God*, to you is the word of *this* salvation sent." There are yet many persons whose ears are dull of hearing, and such ones would and do trample upon these pearls. This bread of life they reject.

This knowledge which so supported him will so support us. Modern Pharisees would withhold from us this love-begotten plan of God; but let the faithful servant give it plentifully to the household of faith.

We said he passed through this ordeal of temptation and suffering to show us *how* to overcome, giving us the *same facilities for overcoming, i. e.*, knowledge of God's will and plan, and his Spirit to give us an *understanding* and to *support* us.

But was this *example* for all the world? O, no, not directly; comparatively few of the world know, or *ever* knew of it, and but few of those who *do*, care much about it.

But his mission was twofold, to redeem the *whole human race* from death by his *death* (the forfeit of sin), and to be the Leader of a "*peculiar* people" by his *life*, and through this "peculiar people" in the ages to come, he is to show to the *world* "the *exceeding* riches of his grace." (Eph. 2:7.) His death for the *world* (including those who became heirs) entitles them *all* to life; the *same kind* of life lost in Adam. This is the "*common salvation*," Jude 1:3, and 1 Cor. 15:22, and his *life* vitalizes and raises to a high and glorious condition those who *hear* and *believe* (the little flock), those who *feed* on him, those who appropriate the divine which was in him, and thus are "made partakers of the divine *nature*." 2 Peter 1:3, 4; Rom. 5:10; 2 Cor. 4:11.

We apprehend that the life of Christ *by which we are saved* (have life MORE *abundantly)* is the life principle which manifested itself in a series of loving labors and sacrifices for the good of others, that such a life taken in, lived (eaten), is the beginning (through the spirit) of a higher life—the *pledge* of immortality. This we understand to be "the faith once delivered to the *saints*." Jude 1:3. This is "the meat that *endureth*." Jesus said, John 4:34, "My meat is to *do the will* of him that sent me." That was his *life*, and if we partake of his life on earth, we shall be partakers of his resurrection life—made 'like unto Christ's glorious body.'

Then let the *humility*, the *sufferings*, the *trials*, the *labors*, and the *knowledge*, which, by the spirit, supported him—in short, the CHRIST be our daily food; and the faithful and wise servant will be found giving it to the household in due season, and receive the approval of his Lord.

J. C. Sunderlin.

A WORD FROM BRO. A. D. JONES, OF ZION'S DAY STAR

Most of ZION'S WATCH TOWER readers will remember, that some time ago we took the position that it was *more* than probable that the "dead in Christ" were raised, or were then being raised, and we yet believe that the position was a true one. One thing is certain, that if Rev. 14:13, is now due [and it seems to be], then the other is true; for we will not be changed until the dead are raised.

We believe that the words, "from henceforth," are applicable at the present time. This being understood *now*, is strong evidence that the time of favor to come into the "little flock" ended this last fall. In harmony with the thought that the dead saints are raised, we refer our readers to Rev. 19:5-16. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This verse introduces Jesus as present in power and by reading Rev. 3:14 it will be observed that he is the "faithful and true witness," as John spoke of him in addressing the Laodicean Church.

This will help us in fixing the time of the above scene, because the nominal churches not having been *true* witnesses were given up by him, spewed out of his mouth in the spring of 1878. While Jesus is represented in that spiritual condition of power, there are also others with him. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Verse 14. This company must be the risen dead, for the "fine linen" "represents the righteous acts of the saints;" (verse 8: E, D,) so that if Jesus is now present in the spiritual body [judging and making war in righteousness, verse 11], they must be also, for both are represented in the same spiritual [heavenly] condition.

According to the parallel, Jesus was due to enter on his Kingly office in the spring of 1878, and so when seen in power with his armies, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Verse 16.

While Jesus and the dead saints are shown as in the heavenly, spiritual condition, the living saints who are not yet changed, are used as his mouthpiece. "And a voice came out of the throne [through them], saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Verse 5. Is it not significant that the teachings are *now* to the servants, believing, as we do, that the door is shut to the high calling? "And out of his mouth (the saints his mouthpiece) goeth a sharp sword, the word of truth, that with it he should smite the nations." Verse 15. And again, "How beautiful upon the mountains are the feet of him [the living saints his feet] that bringeth good tidings [restitution], that publisheth peace; . . . . that saith unto Zion, thy God reigneth." Isa. 52:7.

"And his name is called the word of God," so we would proclaim no other *word*. Our teachings are not the "doctrines of men," but God's word. Some may say we are not right in our teachings, for "he had a name written that no man knew but he himself." Verse 12.

No man [unregenerated] does know, but we (his body) may know, for the name written is "King of kings and Lord of lords." Do we not proclaim Jesus as now in this position, having entered on his Kingly office—and moreover, that the dead saints are risen, "kings and priests" unto God, so that Jesus is King of heavenly kings?

But no man knew "but he himself." True, but we are of him, we are the members of his body: his "feet," therefore a part of *himself*. Dear saints, what a glorious position is ours. The nominal churches have been spewed out of his mouth, they are in darkness, and know not that Jesus has entered on his reign as King; and hence they know not the *name written;* nor do the servants yet know, for they are not of his body, not reckoned as part of Himself. What could more clearly set forth our relationship to him than those words which reveal to us *that name?* It also indicates that we shall soon enter on our reign with him and his armies.

SACRIFICE

I entreat you, therefore, brethren, by the tender compassions of God, to present your bodies a living *sacrifice*, holy, well-pleasing, to God—your *rational* religious service—Rom. 12:1—Diaglott.

There is very much involved in the above quotation. In fact all that precedes it, to which the word *therefore* refers, as a *reason* why a certain thing should be done; but we will call especial attention to the term *sacrifice*.

It is translated from the Greek word, *thusia*, and means a slaughter, or an animal slaughtered.

We have natural—animal—bodies now—1 Cor. 15:44-46; and if we have accepted of Jesus as our *ransom*, they are not our own, but have been bought with a *price;* and we are exhorted to present them a living sacrifice, to be slaughtered —killed. But *why* give them?

There must certainly be a *reason* for so doing. The term bodies seems to include all there is of our earthly existence. Jesus gave his *life* a ransom for many—Matt. 20:28—and he gave his *body*—Heb. 10:10. All there was of the *man* Jesus, was given as ransom—1 Tim. 2:5, 6—and we are exhorted to have the same mind that was in him. Phil. 2:5.

As he became obedient unto *death*, so ought *we*. Hereby have we known love, that as he laid down his life for *us*, we ought to lay down *our* life for the *brethren*. 1 John 3:16.

For the *bodies* of those beasts whose blood is brought into the sanctuary by the *High Priest*, for sin, are BURNED without the camp. Therefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let *us* go forth therefore unto him without the *camp*, bearing the reproach—Heb. 13:11-13.

To present our bodies a living sacrifice, then, means to be *crucified* with Christ; baptized into his death; *dead* with him as *men* but alive unto God as new creatures.

The proclamations of Rev. 14:6-11 having been given; Paul's mystery, "we shall not *all sleep*," is now due. And from *this time*, "Blessed are the *dead* who *die* in the Lord," they shall not *sleep*—become inactive—but be changed in the twinkling of an eye, and while they will have ended the toil and weariness of this present condition of corruption, of dishonor and weakness, they will be changed to a condition of *incorruption;* glory and *power* and "their works follow *with* them."

"Gather my saints together unto me; those that have made a covenant by sacrifice." Ps. 50:2-5.

Many seem to get the idea that all that is required, is to give a certain portion of our time and *substance*. Cain came with *such* a sacrifice, and it was not *received*. Abel offered an *animal* to be *killed*, typifying the *better* sacrifice, and it was accepted. If we present *ourselves* we will surely present all we have also. B. W. KEITH.

"WHAT IS MAN?"

"What is man that thou art mindful of him, and the son of man that thou visiteth him? For thou hast made him a little lower than the angels, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field." (Psa. 8:4-8.)

We believe that a failure to rightly understand what constitutes a PERFECT MAN, is a fruitful source of error among christians, and tends to shroud in mystery many Scriptures otherwise easily understood.

It is the common view, but we think unsupported by a single text of Scripture, that a perfect man has never been seen on earth—in fact that all that is seen of man on earth is only the *embryo*, imperfect, undeveloped man; that to reach the perfection of his nature (*perfect manhood*) he must become a *spiritual being* like unto angels, etc. This view, we think, sadly *mixes* Scriptures, (as well as students) instead of developing harmony and beauty, by "*rightly dividing* the word of truth."

We understand the Scriptures to teach that there have been only two *perfect men*—Adam and Jesus—Adam was created in the *image* of God: A *fleshly* image of a spiritual being; an image, in the sense that he possessed capacity for reasoning, planning, ruling, and protecting—for Benevolence, Justice, and Love, and ability to execute these, in earthly matters: characteristics which resembled his Creator. To such an extent he is an image, that God can say, "Come let us reason together."

As Jehovah is ruler over *all* things, so man was made a ruler over *all* (earthly) things—"In our *likeness*, let him have *dominion*" over the beast, fowl, fish, etc. Thus as our text

declares, God crowned him with glory and honor and placed him (in dominion) over earth. Thus David agrees with the account in Genesis, as to man's high honors originally —with all earthly things under his feet, or subject to him.

Genesis tells us, that God recognized the *man* whom he had made (not merely *commenced* to make, but completed) and God considered his creature "Very *good*." David in our text expresses the same thought when he says: "Thou hast made him a *little* lower than the angels." Not a little *while*, as if a matter of time, but clearly and distinctly a little lower in degree.) Should we say then, that because man was a little lower, it means that he was little *less perfect* than angels? Nay, but they were totally different kinds of beings; the one a lower degree of *spiritual being*, of which Jehovah is the highest; the other, the highest degree of animal (or earthly—fleshly) being, of which beasts, fowls, etc., are the lower degrees. Yet the highest of these earthly creatures was "a *little* lower than the angels," or lowest order of spiritual beings—Yet both were *perfect*, each according to his nature. Yes, God created man perfect and upright but he sought out many inventions through sin, by which he has woefully degenerated.

Ah yes, there is a wonderful contrast between *man* as we now see him, degraded by sin, and the perfect creature God called "very good." Sin has gradually exchanged the expression and features. Hundreds of generations of ignorance, licentiousness, and general depravity, have so changed humanity, that it is no longer an IMAGE of the Divine. The moral and intellectual qualities are dwarfed and the animal propensities overgrown. He has lost physical strength to such an extent, that with all the aid of medical science, his average of life is about thirty years, whereas, at first, he survived nine hundred and thirty years under the same penalty.

Man who was thus degraded and defiled by sin and its penalty death, working in him, is to be restored to his original perfection of mind and body, and to glory, honor, and dominion, during, and by, the Millennial reign of Christ; because his ransom has been found in the person of Christ; and "as in (or by) Adam all die, even so, in (or by) Christ shall all be made alive." (1 Cor. 15:22.) The things to be *restored* by and through Christ, are those things which were lost through Adam's sin (Rom. 5:18, 19.) Man did not lose a heavenly, but an earthly paradise. Under the death penalty, he did not lose a spiritual, but a human existence; and all that was lost is *purchased* back by his REDEEMER.

If any one be not yet satisfied that Adam was a *perfect* MAN, we can furnish *conclusive* proof that the perfect MAN is not a spiritual being, as follows:

Jesus in his pre-human existence, was, we are told, "in a form of God," *i. e.*, he was a spiritual form or being, but since to be a *ransom* for mankind, he must be a MAN, and of the same nature as the sinner whose *substitute* in death he was to become, therefore it was necessary for him to *change his nature;* and Paul tells us that he took not, or changed not, to the *nature of angels*, but to the *nature of men*—he became a man. (Heb. 2:16.) Now notice, that this teaches not only that angelic nature is not the only one on the spiritual plane of being, but that it is a lower plane or nature than that which Jesus was before he became a man. And Jesus was not then so *high* as he is *now*, for—Him hath God highly exalted: (Phil 2:9), because of his becoming our RANSOM. He is now of the highest form of spiritual being —a partaker of the *divine* (Jehovah's) *nature*.

But, not only do we thus find that the *Divine, Angelic*, and *Human* natures are separate, distinct, and totally different but this proves that to be a perfect MAN, is not to be an angel, any more than to be a perfect angel implies that they must become equal with Jehovah, for Jesus took not the nature of angels, but a *different* NATURE—the nature and form of men; not the *imperfect human nature* as we possess it now, degraded and marked by sin, but—A PERFECT HUMAN NATURE.

Jesus must have been a perfect man, else he could not have kept a perfect *Law*, which was the full measure of a perfect man's ability. He must have been a *perfect man*, else he could not have given a ransom for *imperfect, sinful* MEN; for since by MAN came death, by MAN also came the (*right* to a) resurrection of the dead." (1 Cor. 15:21.)

Now we have the question fairly in another form, viz.: If Jesus in the FLESH was a perfect MAN, does it not prove that a *perfect man* is a human and fleshly being, full of the glorious IMAGE of his Creator, and crowned with glory and honor—"*a little lower* than the angels," and not an angel, not like angels, nor in any sense a being of their order and *nature?* Paul so teaches in Heb. 2:9. [I know your questions and texts and will answer quickly.] Let me go further, and say that if Adam was a *perfect* man, any subtraction or addition (except of *knowledge*) must render the *manhood* IMPERFECT, for *perfection* cannot be made MORE *perfect*.

Again, look at the second perfect man, Jesus: Possessed of all the qualities of perfect manhood, he could not be made more perfect as a man. He possessed all those qualities of perfection (shown but slightly in his sacrificial life), which could have commanded obedience of all imperfect men.

Under promise of an after high exaltation, from the human to the divine nature; to glory, honor, and immortality, he consecrated all human (earthly) hopes, aims, interest, pleasures, and with them human NATURE, too, to death. Because it is impossible to possess two natures at the same time, the human nature was given up to death before the divine nature could be received. The human ("form of a servant") was only taken for the purpose of becoming our ransom—"that he by the grace of God, might taste death for every man." (Heb. 2:9.)

He received the divine nature fully, when, having been put to death in the flesh, he was quickened, raised to life, *in* the Spirit. He received an *earnest*, or foretaste of this birth to the divine (Jehovah's) nature, when he was begotten of the Spirit. When 30 years of age, he commenced his ministry by consecration, typified in baptism, and was sealed as accepted to the divine nature, by the Holy Spirit of promise. John 6:27; Eph. 1:13.)

And now he who paid our ransom, and is to bless and restore man to perfection, and then to restore the dominion of earth to him—blessed with knowledge of good and evil to such an extent that he will be able always thereafter, to choose the good; this one, now highly exalted above angels and men, and of a higher nature than either, sharing the perfection of the divine nature, is selecting a "little flock" to share with him those honors and to partake of that same divine nature. (2 Pet. 1:4.) They, as joint heirs, are, with him, to be engaged in blessing and restoring mankind to the perfection of their nature—the human, with all the *earthly glory* and dominion as at first, but with knowledge and appreciation increased.

Because the present age is devoted exclusively to the development of those who shall *change* their nature—Christ and his bride; and because the epistles of the apostles are devoted to the description of the interests of the "little flock" and the prize for which they are now running a race, it should not be inferred that God's plans end with the completion of that choice company. Nor, on the other hand, should we go to the opposite extreme, and suppose that these *choice* things —divine nature, spiritual bodies, etc., are God's design for ALL *mankind*. No; to rightly divide the word of truth, we should see that the Scriptures recognize the perfection of the divine nature in the little flock, and of the human nature in the restored world, as two separate things.

The same Word of God contains earthly promises and "heavenly promises"; and it symbolically likens the earthly class to "sands of the sea," and the heavenly class to "the stars of heaven." (Gen. 22:17.) Of the one class it is said: "All the LAND which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15.) "And they shall build houses and inhabit them; plant vineyards and eat the fruit of them and long enjoy the work of their hands." (Isa. 65:21, 22.) To the other class, who will change their *nature* from human to spiritual—divine promises are made —"EXCEEEDING GREAT *and precious* promises" (2 Pet. 1:4.)—"heavenly promises." Theirs is a "heavenly calling," a calling to a heavenly or spiritual condition; it is a call to become joint heirs with Jesus, and to sit with him "in his throne." This heavenly calling is confined to the Gospel age; was never made before it, and will, as the Scriptures inform us, never be made after this age. The earthly call was made before the high calling, and we are Scripturally told will follow after the Gospel age. It is during the Millennial age that mankind will have the glorious opportunity of reaching human perfection, and earthly glory, honor, and dominion; their right to that restoration having been purchased by the sacrifice of the humanity of the Christ.

Now, who cannot see a distinction between these natures, and that, though both will finally reach perfection (except those who are "cast away" as unworthy), yet, because of different natures, the perfected creatures will be totally dissimilar, except that in common they will have dispositions to do the Creator's will? We know that they will be thus alike—in harmony—one, because the perfect human was made *an image* of the perfect divine.

The ancient worthies obtained a good report (record)

through faith, but received not the things God promised them, viz.: the land, peace, etc. "God having provided some BETTER *thing*, for us [the Gospel Church], that they [the faithful—Abraham, Samson, Moses, Isaac, Jacob, and Rahab, whose faith amounted to the hiding of the spies, etc.], without us, should not be made perfect:" (Heb. 11:40) *i. e.*, These, to whom the earthly promises are made, cannot obtain their fulfillment until the Gospel Church is finished, and receives the spiritual things promised to it; then, through it, the earthly promises will be grandly fulfilled.

Beloved, it will help you amazingly to keep clearly in view these differences of *calling* and of *nature*. It will enable you to see why we who would attain the high, spiritual promises should not look to Samson, Abraham, Isaac, or Jacob as illustrations of—*crucifying the flesh*—or following in the footsteps of Jesus; they were running for the *earthly prize*, we for the *heavenly*. Look unto *Jesus* as the pattern and illustration of how we ought to so run as to win the spiritual prize. He was the *first* to run for the spiritual prize, the *"forerunner," the Leader*. Look, too, to others who ran in his footsteps, Peter, Paul, James, John, etc. These are illustrious examples of those who *crucify* the human nature and sacrifice it, if by so doing they might attain the *new* nature offered—the prize of our high-calling.

While your steps and mine may not shine so brightly as the mentioned apostles', yet the only difference in our sacrifices and work, should be those of *ability* and *opportunity*. Our *wills* should be as thoroughly sanctified as theirs; and if so, we may feel assured that our *sacrifice* is as well pleasing and acceptable to our Father by Jesus Christ, as was theirs.

But fall not into the error of supposing that crucifying the flesh means the putting away of *sin*. No, Jehovah would never accept sins as a sacrifice. Sins should be put away, shunned, exterminated to the best of your ability; but you sacrifice when you deny yourself personal ease, comfort, pleasures *lawful* to the natural man, but which you relinquish, to do something which you recognize as the will of God. In our crucifying, etc., we are to follow in Jesus' footsteps. Did his sacrifice consist in forsaking sins? No, in Him was no sin to forsake; but he denied himself things lawful and proper to him as a *man*, even life itself—and thus sacrificed.

To show the contrast, we will look at Paul as compared with modern preachers. Many preachers of this day *choose* the ministry as "a profession" which is honorable, has the respect of the world, and a comfortable and easy living, etc. Paul was called to the ministry by the *grandeur* of the "glad tidings of great joy"—he could not help preaching it, so overwhelmed was he by the *"high calling,"* so anxious to obtain it for himself and to enable others to attain the same. He preached it despite the persecution, disgrace, and frown of the world—at the sacrifice of earthly opportunities, honors, ease, pleasures; and accounted it a pleasure to be permitted to preach, even though, instead of luxury, he was obliged to "labor, working with his hands" at very humble employment, and was often in hunger and poverty and danger. He was willing to endure all this, because he had a correct appreciation of the "good tidings he preached, and of the prize it presented." And it is from a failure to apprehend either of these that the clergy of today deserve the severe words applied to them by the prophet: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber: yea, they are greedy dogs which can never have enough—and they are shepherds that cannot understand; they all look to their own way [self-interest], every one for his gain from his quarter." Isa. 56:10, 11. Because they hold the traditions of men, they cannot see the great prize of our calling. They have not *"good* news," but very BAD NEWS to tell—the very worst and most *awful news* that could be imagined, viz.: That the God of love, possessed of all power and all wisdom, prearranged for the eternal misery of nine-tenths of his human creatures.

Oh, when will God's children learn that their fear toward Him is taught by the precepts and traditions of men (read Isa. 29:10-14), and that his true character is Love? When will they learn that it is because "His mercy endureth forever" that he has provided for human restitution in the next age, and for the development of the little flock in the present age, through whom to communicate the coming blessings to earth?

SEVEN PORTRAITS OF CHRIST'S MILLENNIAL KINGDOM AND ITS WORK

Revelation xx. to xxii. contains eight portraits of the true Kingdom, just as we have seen that chapters xii., xiii. and xvii. contain repeated descriptions of the false Kingdom —Anti-Christ's.

This repetition of the same things from different standpoints, and with other details, is a principle which applies especially to this last book of the Bible. A failure to recognize this, is, we think, one of the reasons why so many of those who study this book fail to get sense from it.

The portion of Scripture we are about to consider, is frequently read as though it were one connected narrative, instead of several repetitions of the first statement. Because of failure to rightly divide, some get the thought, that the "great white throne" is to be established after the Millennial age, and after Satan is destroyed; consequently, are at a loss to know why the dead are raised at that time, or how they could have a probation *after* the Millennial Age, and are much confused generally.

To better illustrate the distinctness and harmony of these portraits, we have diagramed them as follows:

DIAGRAM OF REV. XX-XXII

Satan (Evil) loosed a little season, after the one thousand (1,000) years.	END OF THE ONE THOUSAND YEARS' REIGN	Satan Bound for a Thousand (1,000) years—Evil and Vice under thorough restraint.	Vss. 1-3
		Earthly Thrones cast down, and the Overcomers Reign with Christ a Thousand (1,000) years.	Vs. 4
Satan Loosed. The Evilly Disposed deceived and destroyed.		The Holy and Blessed of the First Resurrection, live and Reign a Thousand (1,000) years with Christ.	Vss. 6-10
		The Great White Throne. Heaven and Earth Flee. The Dead Judged from Opened Books. Second Death.	Vss. 11-15
Second Death, of the Unbelieving and Abominable.		New Heaven and Earth. The Holy City (Government). Its blessings to mankind—Pain, sorrow and death abolished.	xxi:1-8
		The Bride—The Holy City—The Kingdom of God—come to Earth. The Light of the World. The good may enter the Kingdom.	xxi:10-27
		The water of Life flows freely. The World's troubles healed. The Curse (Sin, and its result, Death) Destroyed.	xxii:1-3

FIRST VIEW

Satan Bound—Evil Restrained

Let us more particularly examine these pictures, all of which clearly pertain to the same period, the Millennial Age. The first shows us that a restraint will be put upon *evil*, during that age of peace and blessing. This naturally commends itself to us, as the order for a reign of righteousness presupposes a restraint of unrighteousness. Satan is the best representative of evil principles, practices and persons, being the chief and leader in wickedness.

An angel is seen, with the key of the *abyss*, (covered, secret, hidden place,) and a chain. The *key* represents authority, and the *chain* represents strength. The word angel signifies *messenger*, and this picture shows us that God will send some messengers with authority and power to subdue Evil—the adversary of truth and right. In this work of binding, many agencies will doubtless take a part—an increase of knowledge probably being one of the strongest. Yet all of these agents are typified by the *one* messenger. There is that about this figure, which seems to indicate that Christ Jesus, and his body, the church of the first born, is the one in whose hand is the power of authority to bind and control Evil—"To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written—this honor have all his saints." (Ps. 149:8, 9.) The language, too, reminds us of one who declares that he has the keys. (Rev. 1:18.)

The binding or suppression of evil during the Millennial Age will result from the exercise of authority and power, by our Lord, when he shall take unto himself his great power and reign. (Rev. 11:17.) But we have reason to think that the manner in which our Lord *takes* his great power, and binds evil, will differ much from the general conception of it. We believe that truth binds error, and error binds truth; like light and darkness, they are constantly opposed to each other. During this Age the powers of darkness and error hold control; but light and truth will come with the new rulership.

We believe that this New Ruler has already come, (visible only, as are all the glorious and spiritual things, to the eye of faith enlightened by the Word of God,) and that the *binding* is already commenced. As is God's rule—"Judgment [trial] must begin at the House of God." (1 Pet. 4:17.) Errors and evils—the devil in the church, must be bound first, and truth set free, among those who profess to be children of the light; and then it will progress, overturning errors, injustice and bad government among the World's people—thus *blessing* both nominal church and world, though the experience may for a time, seem a curse to both.

Many may be the instruments used in this work; some fine and polished tools from the Lord's laboratory; some moral and upright Infidels, honest in their unbelief; and some God-dishonoring and defiant unbelievers; to displace errors and prepare a place for truth. So too, among the nations, he may make the wrath of man to praise him, and perhaps use bloody-handed Communists, as advocates of civil rights, and for the overthrow of evil and oppressive governments. But the result will be that Satan shall be bound for a thousand years. The loosing for a little season, we will examine presently.

SECOND VIEW

Governmental Powers Overthrown, and Saints Rest and Reign

"I saw thrones and they sat upon them and judgment [Rotherham—judicial *sentence*] was given unto them." The thrones are those of earthly kingdoms at the present time, and all under the "prince of this world." (John 14:30.) These are all condemned as unfit, and are to be overthrown, to give place to the kingdom of Christ. [The Greek word rendered *judgment* here, is the same rendered *condemnation* in the following passages: Luke 23:40; Jas. 3:1; Jude 4.]

"And I saw the *persons* of them that were beheaded for the witness of Jesus, and for the Word of God." We believe that a few of this class are now living. It is not a literal beheading, but in keeping with other figures; it is a symbolic beheading. [Some suppose this to refer to all the *martyrs* of past ages—but of them the fewest number were *beheaded*.]

Beheading is to cut off from *a head*. There are many so called *bodies* of Christ: the Methodist body, Presbyterian body, etc., are common expressions. (The Scriptures, of course, recognize no such division into sects; but assure us that there is only one *body* and one head.) Of course, each body must have a head or authority, from whence comes its government and laws. These are Conferences, Assemblies, etc., and we predict that any one connected with any of these who will "witness for Jesus," as the *only* head of the church, and for the "Word of God," as the only standard of doctrine, will very quickly be treated as described—beheaded—cut off from those church heads. This is in harmony with the next clause, which says they worshiped not the *Beast*, neither his *Image*, neither received his *mark*. These, we saw in our last number, represent sectarian systems.

This Scripture shows that such as are of this bounden class, not separated—beheaded—cut off—from others than the *true head*, are not overcomers, while the class described, of all ages, who will live and reign with Christ a thousand years, are. "This is the first resurrection." Vs. 5.—We omit the first clause of the verse, which, as heretofore explained, is wanting in several of the oldest MSS.

This reference to the first resurrection seems to indicate that it includes all of the first fruits company—both those who "sleep in Jesus," and the living who shall not sleep, but be *changed* at the moment of death.*

THIRD VIEW

The Blessed Reign and End of Evil
Rev. 2:6-10

"Blessed and holy is he that hath part in the (chief perfecting) first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This seems scarcely to require comment. It shows the *holiness*, as well as blessedness of all that reigning company. Another thought is suggested, by the fact that these shall be *priests* to teach, as well as kings to reign. They will not only see to the execution of God's laws, but will give instruction and assistance to mankind, such as will enable them to render obedience. Yes, it is a blessed thought, that we will be both kings and priests, (Rev. 5:10) and reign with him a thousand years.

During this reign of *the Christ*, all will have been brought to a knowledge of the truth, (1 Tim. 2:4) the true light will have enlightened *every man, ever born* into the world. (Jno. 1:9.) All will have been brought to a recognition of Christ; those in heaven, (angels) those on earth (living men) and those under the earth, (those now in their graves who must be brought to life). All will have been brought to recognize the power of Jehovah's *anointed;* and unto him every knee shall bow, and every tongue confess. (Phil. 2:10, 11.) And all nations that God ever made (Sodomites and all) shall come and worship before him. (Rev. 15:4.) All people shall be blessed by having an opportunity to reach human perfection, and consequent perfect happiness, and life *ever*-lasting. This kingdom over earth, after subduing all evil, will cease by being delivered up to God, even the Father (Jehovah), as Paul tells us: "He must reign till he hath put all enemies under his feet: [in subjection.] The last enemy that shall be destroyed, is *death*." [The destruction of *death* implies the *raising* of mankind out of *it*, to perfection of humanity: abolishing *death* and all of its incipient stages of sickness, pain, etc. This will be a gradual process, requiring all of "the times (1,000 years) of *restitution*" for its complete accomplishment.]

It should be remembered, that to humanity the Millennial Age is not the *perfect*, but the *perfecting* age, to be followed by that which is perfect; even as to the Bride of Christ, the Gospel Age is not the perfect, but the perfecting period, to be followed by ages of glory and perfection, of which the Millennial is the first.

"And when *all* things shall be put under him, then shall the Son, also, himself be subject unto him (Jehovah) that put all things under him [that gave him the power]; that God may be all in all." (1 Cor. 15:25, 28.)

But since all things before presentation to Jehovah must be *perfect*, whatever their nature; and since no sin is to go beyond the Millennial Age; therefore, it would seem but proper, that those who had experienced the blessings of knowledge and restitution, should be proved or *tested*, before they should be considered sin-proof. Having then reached perfection of being and having had a previous knowledge of sin and its results, perfect obedience should be expected. Therefore Satan—evil—will be loosed a little season, in order

* The word *anastasis*, here rendered resurrection signifies—"a standing or rising up"—to bring to perfection. The bringing to perfection of mankind in general, will be a gradual work, requiring all of the Millennial Age, while the resurrection or *bringing to perfection* of the Bride of Christ—the little flock, will be instantaneous, and at the beginning of the Millennial Age. Remember, too, that though both reach *perfection*, yet one is a *human* and the other *divine* perfection.

The attainment of the divine perfection is called the *first* resurrection, and signifies the chief or best perfection. The same Greek word (*protos*) is translated *best* in Luke 15:22, and *chief* in Acts 13:50; 16:12; 17:4; 25:2; 28:7; 7:17, etc.

that it may be manifested, whether their *obedience* results from a fear of the punishment of evil doing, or from a heart love of God, and a *desire* to do those things well pleasing to him.

As evil will be *bound* by the infliction of punishment, the evildoer so we may presume, it will be loosed by allowing evil deeds for a time to go *unpunished;* much as it is during this age. (See Mal. 3:15-18.) With full liberty to do good or evil, the actions of each individual will show his true disposition. Some will remain faithful, called holy ones (saints) others from among all nations (The world will then be very populous—"as the sand of the sea"') will join the insurrection of evil; and the two classes will thus be manifested. (Vs. 7-10.) Then fire—judgments—will come upon them, and they will all be cast into a lake of fire and brimstone, (fire representing judgment, trouble, and brimstone representing *extinction of life—no* life is proof against the fumes of brimstone—hence the force of the symbol, as a representative of extinction.]

The trouble and judgment into which the devil and those followers will be cast, is of the same sort as that into which the symbolic BEAST AND FALSE PROPHET, (*image*) are cast at the end of this Gospel Age. These we have seen to be symbols representing, not persons but *systems:* and these *systems* are said to go *alive* (while they are yet active and powerful systems) into the same lake of fire or *gehenna* fire of trouble and destruction. This *fire* is *already* burning, we think; beginning to torment those systems and to cause pain to all who do not recognize their true characters, and the *end* God has marked out for them—destruction.

The devil and those followers shall be tormented day and night *for ever and ever;* more properly—"*unto*" the ages of ages or "*until*" the perfect ages are due.

FOURTH VIEW

THE THRONE OF RIGHTEOUSNESS AND THE WORLD'S TRIAL FOR LIFE

REV. XX:11-15

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them."

The throne or kingdom of Christ will be a pure—a righteous one, here symbolized by *white,* the symbol of peace and purity. "A scepter of righteousness is the scepter of thy kingdom." (Heb. 1:8.)

The *one* who sat in the throne represents The Christ—primarily Jesus, the *head,* but also the overcomers who sit with him or share his glory and power (Rev. 3:21)—yet all *one.*

Now call to mind the definitions of the symbols, *earth, heaven,* and *sea,* given in our last issue; you will find them of service here: *heaven*—spiritual control; *earth*—organized society; *sea*—the turbulent masses without religious restraint. From before, or at the presence of, this enthroned Christ, all forms of evil, oppression and injustice must flee—*no place* is found for them, indicating that they will be driven from one place *after* another, but can remain nowhere.

Earth—*society*—as at present organized, is a series of layers, or strata, or *classes,* each holding its position by oppressing those below it. (This *class* oppression is less in degree, in this land than in any other; yet even here, social caste is easily discernible.) The "*lower classes*" and "*upper crust*" are recognizable in the entire social fabric; both in the nominal church, and in the world. The upper classes are usually proud and haughty—the meek are oftenest found in the under strata, among the oppressed. The present system of *society* will pass away—not be permitted anywhere, when the throne of *Justice* is established in the earth; and a new earth (system of society) will take its place; viz.: the recognition of *merit,* not of pride and power. Then, *love* to God and mankind will be the ruling principle.

This change of (*earthly*) society begins immediately on the commencement of the dominion of Christ's kingdom. (This, we understand the Word of God to teach, was due in the spring of 1878. If correct, the elements for the overturning should already be in preparation—and we believe they are.)

A symbolic statement by the prophet (Isa. 24:1, 2) is in keeping with the above exposition. God says he will turn the *earth* up-side-down—the "upper crust"—the proud, will be debased and the humble and meek will be exalted.

Another prophecy, often mis-applied by "Second Adventists," and others, and supposed to mean that the earth will be melted by fire, and when cooled off, be a perfectly flat surface, without hills or mountains, and thus a new earth, is found in Isa. 40:4. "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked (perverse) shall be made straight, and the rough places plain." This we understand to be but another way of showing that *society* (earth) is to be reconstructed and equality of classes obtain, in which individual merit will be recognized, blended with humility and benevolence.

But, not only does the present ("earth") society pass away, but also the present "*heavens*" *or* spiritual powers of control. Satan is declared to be "the prince of the power of the *air*" (heavens) who "now worketh (operates or rules) in the children of disobedience." (Eph. 2:2.) This one called at present, "The prince of this world" (John 14:30), we have seen, is to be bound; consequently his control, or spiritual power, now exercised in favor of evil doing, etc., will cease, or pass away; gradually, because his binding, as shown by some prophecies, will not be fully accomplished for some 33 years.

The fact that the present "earth" and "heaven" are to be succeeded by, or give place to, a "new earth" (society), and a "new heaven" (new spiritual power of control also unseen, good and not evil—of Christ and not of Satan), is not here mentioned, but is afterward.

"And I saw the *dead,* small and great (high and low—humble and proud) stand before God; and the books were opened—and another book was opened; which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

That this will not be a marshaling of mankind in ranks, and rows, before a literal Judgment-bench, we have heretofore shown. We believe that the world of mankind, during their day (age) for trial of worthiness or unworthiness of perfect *human life,* will be tried in a similar way to that in which certain ones are now being *tried* and *tested* in this day (Gospel age) to prove whether worthy or unworthy of the perfection of the DIVINE nature. The Greek word here rendered *judged* has the significance of *tried* or tested. Paul's use of the same word will prove this. We here give a quotation, in which he uses the same word (*krino*) three times: We italicize the words translated from this Greek word. "Dare any of you, having a matter against another, (1) *go to law* before the unjust, and not before the saints? Do ye not know that the saints (2) *shall judge* the world? and if the world (3) *shall be judged* by you, are ye unworthy to judge the smallest matters?" (1 Cor. 6:1, 2.)

Here Paul refers to the *coming* trial of the world, when the overcomers of the *present* trial, shall be their judges——judges, who like their *Head,* Jesus, will not only be able to assist the world as the kings, but also to sympathize with them—having been themselves tempted, in all points.

"The *dead*" includes all of the Adamic race who during this Gospel age do not escape from the condemnation that is on the world—DEATH—by becoming partakers of spiritual life through Jesus. "By the offense of one [Adam] judgment came upon all men to *condemnation,*" but there is "*now* no condemnation to them which are in Christ Jesus;" for the law of life in Christ made such free from the condemnation of death. (Rom. 5:18; and 8:1, 2.)

As during this age a little fragment of humanity escapes condemnation (death), by obtaining *spiritual* life offered on certain conditions, so we understand the world are to be privileged to escape from the *death condemnation,* by obedience to certain laws of *natural* life. Their right to this privilege of running for life comes as a consequence of Jesus having ransomed them.

This verse relative to *the dead* shows us how all those death condemned ones will be on trial before the White Throne. And so surely as it is a throne of purity and Justice, their trial, as ours now, will be full, fair and impartial. The Judge himself has already become their *bail,* so that they shall have a full and sufficient trial before himself, to attain *perfection* of human life.

The *books* opened, according to the rulings of which they will be tried, we understand to be the books of the Bible. The church, now on trial, is being judged according to these same books—and none now are on trial, to whom those books are not to some degree *opened* (understood). This too, accords with Jesus' words: "My words shall *judge* you in the last day" (period)—the Millennial day. John 12:48. The word here translated *judge* is the same word as in our text and in 1 Cor. 6:1. And the same word is rendered "*sue at the law*" in Matt. 5:40.

The words of Jesus will no longer be hidden under parables and dark sayings, that hearing the people might hear and not understand; but the secret things will be *uncovered.* "The mystery of God"—the church—being finished, the books will be opened, and the knowledge of the Lord shall fill the whole earth. For God "will have all men to be saved, [redeemed] and [then] to come unto the knowledge of the truth." 1 Tim. 2:4.

The succeeding verse is in harmony, and says that "the *sea* (masses of mankind not under religious restraint) delivered up the *dead* which were in it:" i. e. mankind will be taken out of that condition, and brought under the restraints of the White Throne. Consequently, when all are restrained there will be "no more *sea*"—see Jude 13, Jas. 1:6. And death and the tomb delivered up the dead which were in them, and they were judged every man according to their works." (During that age or day.)

This trial includes all the world, (but not the saints—John 5:24,) and is indeed the grand prospect held out before them. By means of that trial, the entire groaning creation, *may* be delivered from the bondage of corruption into the glorious liberty (freedom from death) of the sons of God. Rom. 8:21, 22.

Another book—of life, was opened. This suggests to us that as there is a book (record), of life, in which the names of all the Gospel Age overcomers are recorded, who are worthy of divine life, so there will be a book or record kept in the next age of those worthy of perfect *human* life.

The book of life now about finished, will not be *opened*—the results or record will not be known until the *full* end of this age; then we will see those deemed worthy to be of the Bride the Lamb's wife; so too, the records of the next age will not be *opened* until the end of that age, when those worthy of receiving back the dominion of earth, lost by Adam, will receive it.

Another feature of difference between the world's judgment of that age and ours of this, is that though they will be required to have faith, yet their trial will be based on *works*—"judged according to their works." We, on the contrary, live in an age when perfect works are impossible, and our judgment depends largely on faith: According to thy faith be it unto thee, and works only according to our *ability*.

In the end of that age of trial, *death* and *the tomb*, and all not found written in their book of life, will be cast into the lake of fire—already described as representing wrath and destruction. That the lake of fire is *symbolic*, is readily seen, because death and the tomb are represented as going into the same—the tomb will be no more, and the Adamic death will be no more. (Isa. 25:7, 8.) All men who are then judged unworthy of life, *die;* but it is the second death, and is attributable to wilful sin on their own part, for the Adamic death and all its results will have been destroyed.

FIFTH VIEW

THE HOLY CITY (GOVERNMENT)—THE BRIDE—GOD'S DWELLING AMONG MEN
SORROW, PAIN AND DEATH ABOLISHED
REV. XXI-1-7

This brings the glory side of this glorious Millennial Age to view. The former heaven and earth and sea passed away entirely, and the new are fully inaugurated at the opening of this scene. The new heavens (the spiritual dominion of Christ and the new earth, (the reconstructed condition of society) being now established; as a matter of course there will be no more *sea*—people unrestrained.

The New Jerusalem coming down from God to earth, hereafter to be God's dwelling place, is a beautiful representation of the church as a *kingdom* or *government* over the earth.

As the false system, or church (anti-Christ) has during this age attempted to govern the nations of the earth, so the real church—made one with the true Christ, will possess the true kingdom over earth's nations. The one, is in Scripture called that great *City* (government) that reigneth over the kings of the earth," and is also called "Babylon"; (confusion) so the other is to be a strong *City* called Zion and The New Jerusalem (or "the city of the Great King"—King of kings and Lord of lords.) "God is in the midst of her, she shall not be (re-) moved."

Being the dwelling place of God—it will be the place from which he will operate in blessing all the world; for "reconciliation for iniquity" having brought mankind into harmony, and having blotted out sin, it will be meet that God's power should be engaged in lifting up and blessing all—"as God has spoken by the mouth of all the holy prophets." (Acts 3:21.)

Yes, God himself shall wipe away all tears from their eyes. It was *God's* plan from the very first—God so loved the world that he sent Jesus; and so, of him and through him and to him are all things and we through him. (2 Cor. 5:18.) Not only do the past features of the plan indicate that God was *in Christ* reconciling the world to himself, (paying the ransom exacted by his own Justice,) but now we learn. that the Millennial work is still His. He it is, who will wipe all tears, etc. Yet as in times past, he will use means and agencies—Christ Jesus and His Bride are to be the agencies; and as it has been all along it will still be, God in Christ and Christ in you.

How blessed the thought that we soon shall share in the wiping away of all tears from humanity. Yet this shall be our glorious mission work during that age, for *wiping* is a gradual work. And the tears will last so long as their cause—imperfection, pain and death exists; and these will not be fully removed until the end of that age—Then "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." All those evils are part of the *curse*—results of sin: and all being redeemed by him who was made a *curse* for us it is proper that in due time all should have these blessings, and the curse be forever removed.

"He that sat upon the throne said: Behold I make all things new."

Yes, for this cause he became a man, then gave his human life as man's ransom price from sin. And thus having bought him in his low estate, he by his new (*divine*) life is to bless him with full ability to regain his lost estate, as perfect man—the image of his Creator.

He that sitteth in the heavens has already declared—a "time of restitution" or making new—by the mouth of all his holy prophets, and he now tells John that promise is faithful and sure—"Write, these words are faithful and true." (margin.)

He is the A and Z, the beginner and ender of the great salvation of mankind. He surely will, as he has said, give to all that are ATHIRST of the water of life freely—all men who will may come into harmony and live forever.

Those who are worthy of the perfect human life *then*, are called overcomers and "inherit *these* things"—the earthly kingdom, just as the overcomers of this Gospel Age are called "overcomers" and inherit spiritual things.

But those who do not *then* renounce the works of darkness, have their part in the lake of fire and brimstone—are subjects of the *second* death. This death is for their own sins, and is everlasting, will never be ended or interrupted by a resurrection. No, Christ dieth *no more*, and there is no ransom from that tomb, as there was from the Adamic death.

Then — sin blotted out — sinners extinct — all things in heaven and in earth shall sing praises and thanks, to the King eternal, immortal, invisible, the only wise God.

SIXTH VIEW

THE NEW JERUSALEM THE LIGHT OF THE NATIONS
REV. XXI:19-27

This view seems to come back to our day, as its starting point. John representing the *living* members of the Bride company, is shown the Holy City (government) *coming* down to earth. But before he could see it, he had to go, in spirit, as high as possible above the earthly level. So we, the antitype, may *now* see the kingdom of God *coming:*—the rule of the Highest commencing to direct and overthrow earthly things, preparatory to the full reception of the will of God on earth as in heaven.

"We can see his coming judgments as they circle all the earth,
The signs and groanings promised, to precede the second birth,
We read his righteous sentence in the crumbling thrones of earth,
Jerusalem come down!"

But *all* cannot see this kingdom as already on its way to earth—"coming down." To thus recognize it, we must get away from the world and its standpoint of view; we must go *in spirit* (by and by in person) to the great and high mountain (kingdom of God), i. e. we must come into full sympathy and loyalty to that heavenly kingdom before sharing the King's confidence, so as to be shown its glory and power, and our future position of the Bride of the King.

From our present standpoint, we can see what very few seem to see—that that kingdom will be an all powerful one, a spiritual one—"Having the glory (majesty and power) of God."

We have here a symbolic description of this glorious government of earth. The entire city is of pure *Gold*—divine glory, an untarnishing glory—the glory of God. It has "walls of salvation"; (Isa. 60:18.) protection and security abide in it. Its walls will never crumble nor fall, for the foundations are built of precious jewels, and the wall itself of Jasper, clear as crystal —(probably a *diamond*). The salvation walls rest securely on the finished redemption—the completed foundations as expressed by Jesus, the Apostles, and Prophets. (Eph. 2:20.)

The city lieth four square, the height, length, and breadth being equal—a cube, a perfect figure. This is another way of showing its perfection; it is perfect *toward* God, as well as toward earth.

We have already seen, that when God's kingdom (dominion) is established on earth, mankind will be brought into harmony with it, and the literal earthly city of Jerusalem will be rebuilt upon her old heaps, and will again become the great city of earth and Israel (the children of Abraham according to the flesh) as God promised—the channel through which a blessing will flow to all the nations of earth, from the spiritual *seed*—Christ. (Gal. 3:16 and 29; compare Rom. 11:25-33.) And when we read that it has gates in every direction, and the names of the twelve tribes of Israel inscribed thereon, it seems in perfect accord, to show Israel's position as channels, gateways, by which the world may appreach to the heavenly government, and through which may come the blessings to mankind. At the gates were twelve messengers (angels). This would seem to teach that Israel will in due time be the messengers to communicate the Love and Knowledge of the Lord to all creatures.

The *city* had no need of the Sun (Gospel message), neither of the Moon (the Gospel reflection—"The Mosaic Law") to shine in it; for it is filled with the glory of God. Now we know in part, and see as through a smoked glass dimly; then, *we* shall know even as we are known, being made perfect as divine beings, having the glory of God.

But the *nations* of earth will still need the symbolic (also the natural) sun and moon. In fact, it is when "the books shall be opened," that the pure and full light of the Gospel and of the Law will shine out and bless mankind. The prophet says: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold (perfect) . . . . in the day that the Lord bindeth up the breach of his people [caused by sin] and healeth the stroke of their wound." (Isa. 30:26.) But not only will the knowledge of the Lord flow out from the opened books, but the city (government—ruling) will be such as to shed light upon them. "And the nations shall walk in the light of it." [The words—"all of them which are saved"—are omitted from the oldest MSS.]

And the kings [*saints*, Rev. 5:10] shall bring the glory and honor of themselves into the city. And they shall bring the glory and honor (the choice, bright, perfected) of the nations into the city. Thus we see that this government will at first contain the glory of the spiritual kings of earth, and afterward as the Millennial age progresses, the kingdom will embrace or include all of earth's pure and good—but only those counted worthy of life. Among them, will be found none defiled—for all who will, may by that time have been cleansed from all sin and defilement.

SEVENTH VIEW

THE RIVER OF WATER OF LIFE

REV. XXII. 1-3, 17

This view begins after the city (government) of God is established in earth, and illustrates its blessings under still different figures.

A river of water of life is seen, and trees of life whose fruit sustains life, and whose foliage heals the people. How this calls our minds back to the paradise from whence Adam was driven on account of sin, and to the tree of life in the midst of Eden, from which he was debarred, and from the lack of whose fruit Adam and his race died.

Oh, what a picture of the "restitution of all things, which God hath spoken"—the healing of all the curse, the blotting out of sin, and with it, of misery, pain, and death, because a *ransom* has been paid and he who ransomed is the one who gloriously restores.

The water of life which will there flow from the *throne* is a picture of the future; for not yet has the throne been established on the earth. We still pray "Thy kingdom come," and not until that prayer is answered, can that river of water of life flow. The water of life is *knowledge*—truth—for which mankind famishes now. It will flow out bountifully when the tabernacle of God is with men. Then thirsty humanity, groaning and in painful bondage to sin and death, will be refreshed and restored.

A type of humanity may be seen in the condition of Israel in the wilderness. Thirsty, they cried to the Lord for water; the rock was smitten, and from it came forth streams in the desert. So now mankind's prayers and groans (Rom. 8:21, 22) have been heard of Jehovah and he has permitted the ROCK, Christ Jesus to be smitten. Yes, and the smiting still continues, for we are permitted to "*fill up* that which is behind of the afflictions of Christ" (Col. 1:24.) And while *one member* is being smitten, it is true that the *smiting* is still in process; but when all the sufferings of Christ (head and body) are ended, then will flow forth streams of water of life, and whosoever will may drink freely and live forever. Typical Israel drank of the typical water from the typical rock; but the substance is of Christ and the whole world—whosoever is athirst may yet come to the river of life and drink freely. (1 Cor. 10:4.)

Knowledge of God (whom to know is life eternal) is *now* possessed to a limited degree by those now begotten of the word of truth, but it is as Jesus expressed it, in such "a *well* of water springing up"; but in the next, the Millennial Age, it will be a full, broad *river* of truth and of the knowledge of the Lord. Now confined to the *few*—"a little flock," it will then be free to all. Then the little flock who now walk the narrow way to reach the grand prize of life—"Immortality"—will have reached and won the prize. The chaste Virgin now espoused to the Son of Heaven's King, will be united to the Bridegroom—no longer the virgin, she will be the *Bride*, the Lamb's wife and joint heir: and her future work as Bride is shown in verse 17—"The Spirit and the *Bride* say *come*. And let him that heareth say, come. And let him that is athirst, come. And whosoever will let him take of the water of life freely."

In the present Gospel age we as members of the espoused *Virgins* may be used by the Spirit, in the work of taking *out* (selecting) the one who shall shortly be the Bride, and share the Bridegroom's name and glory and work, and this is a grand privilege but what comfort it brings to the heart of every one begotten of the Spirit of God (Love) to know that the very object of our present selection is to enable us to be in the next age co-workers together with the Bridegroom and our Father, in blessing all families of earth by causing the water to flow freely, and inviting them to drink into the knowledge and love of God and live forever.

Trees of life seem to symbolize saints, whose leaves—professions—teachings, will heal men, and whose fruit will be adapted to the changing conditions of men as they are brought upward toward perfection—fruit suitable for each changing season, thus restoring man to man's estate.

"And there shall be no more curse"—the curse will be gradually removed and man gradually released under the blessings of that glorious age. There his servants shall serve him, and reign unto the age of ages, when the kingdom shall be delivered to God even the Father.

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VIEW FROM THE TOWER

Everywhere the knowledge of the love of God and the grandeur of his plans seems to be spreading and deepening among his truly consecrated children. We think we rightly express the causes of its spread, when we say that not only has increase of civilization been gradually preparing mankind for a less heathenish understanding of the teachings of God's Word; but, as we recently informed a Methodist minister—all of our people are preachers, from the least to the greatest of them. They make the preaching of the "*glad tidings*" the chief business of life—all other business being considered secondary. Women as well as men, each according to his or her ability, preach Christ and him crucified, and the blessed results accruing to every man, for whom he died. Their preaching, though often in a humble way, shows the inestimable value of the *ransom* from death, far better than the flowery essays of three-fourths of the "*clargy*." We preach because we cannot keep the *glorious news*. It fires our own hearts with so much love and praise to our great God of love, that we must tell it.

"I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."

On the other hand, those who preach the *bad* tidings of everlasting misery to the race in general, can only be induced to do it by larger salaries than they could otherwise make with the same outlay of service.

We hope we did not overstate the matter when we said that all who believe "this way" make preaching the *chief object* of life—preaching by word, preaching by letter, preaching by

dress, and manner, and looks, and deeds. We know that as we were "all called in one hope," so we were all given the same commission: "Go ye into all the world and preach this *glad tidings* to every creature." We were all anointed by the same *spirit*, for the same work as our Head—"The Spirit of the Lord God is upon me, *because* he hath anointed me to preach the *glad tidings* to the meek." (Isa. 61:1.)

The *glad tidings* we preach is, that Jesus hath died, and there is remission; that Him hath God highly exalted "to be a PRINCE and a SAVIOUR"; and that this Prince and Saviour whose kingdom and work are soon to be recognized over all the earth, has all power in heaven and earth. He will, during his reign, exalt the meek, and bless the world by saving it out of death and sin. It is a message so grand that its opponents dare never state it fairly, lest all the world might see that, truly, "God is love"—that God's ways are not as men's ways, nor his thoughts (plans) as theirs.

Neither need you fear the influence of truth upon the worldly minded. Some delight to tell of God's plan to His children, but fear to mention it to worldly people, lest they, being freed from the fear of *eternal torment*, might be made worse. We believe that these things are mainly due to the saints, but have no fear of injuring any class with the truth. In the first place, people don't believe in such a place, and are seldom restrained by it. Secondly, the reason so few, except Sunday School children, become Christians now, is because they see through the shallowness of the teachings of the sects, much better than the unthinking members of those sects. They see that to claim that God possessed all WISDOM, all POWER, and all LOVE, and also to claim that nine-tenths of the race (or even *one*-tenth) will to *all eternity* wail in agony and anguish beyond all reach of God's WISDOM, POWER, and LOVE, is not only contradictory, but extremely *absurd*. The very thing that such need, is a glimpse at the real plan, and perfect harmony now unfolding from the Word of God. In fact, this is the only thing which can set at rest a reasonable and reasoning mind.

An illustration of what we here mention occurred in this city, which we will relate. A Christian mother who had been attending our meetings and had become interested, had a son who felt little interest in Christianity. The mother endeavored to conceal from her son one of our pamphlets, which she had been reading; to her surprise and alarm, she one day found him reading it. She feared that if he got an idea that eternal torment was not a doctrine of the Scriptures, it might make him yet more careless of religion. Judge of her surprise when he remarked that this book was the most sensible thing he had ever read, and if that is what the Bible teaches, he thought he would like to be a Christian.

Again, remember the effect of these "glad tidings" upon your own heart, when first you came to KNOW the Lord in his true character of love; when first you *tasted* that the Lord was *gracious*. Then neither be ashamed of it, nor fear its effects.

As seen from the WATCH TOWER, a book setting forth our present positions is needed, and will be ready as soon as possible. See notice of "Millennial Day Dawn," in another column. The announcement of the "Emphatic Diaglott," in this paper at about one-third the regular price, will gladden some who need and desire this valuable work, but have been deterred from its purchase heretofore by reason of its cost.

The public laborers generally report progress. Meetings are being held in various localities. Bro. A. D. Jones is now giving a series of discourses in Newark, N. J., and is arranging for the same in New York City and in Brooklyn—The "*Day Star*" shines brightly and increasingly. Bro. Tackabury will travel some through western New York, holding meetings, commencing this month. We may also count among the public preachers Bro. Graves, who for many years has been not only a "commercial traveler," but a railroad train preacher and tract distributor. He is rejoicing in the shining present truth, and has done good in preaching it, distributing "*Food*" during the past six months. Bro. Boyer will, for the present, remain in Pittsburgh, where he will do some mission work among his numerous friends and former co-laborers in the temperance work, meantime giving much time to the study of the *Word* which is able to make us *wise;* preparing himself thus for more public work.

Bro. Keith, after having spent a pleasant and, we trust, profitable time with the saints at Lynn, Newark, and Chambersburg, and visited us at Pittsburgh a few days, started west for Elyria and Norwalk, O., Argos, Ind., and sundry towns in Mich. We are requested to announce his coming to the following places at the dates specified, where he will be happy to meet and commune with those joint-heirs who "seek for glory, honor, and immortality." He will be in season for meetings on the dates below specified:

Buchanan, Mich., April 2d; Hartford, Mich., April 7th; Lapeer, Mich., April 15th; Almont, Mich., April 21st; Brockway Centre, Mich., April 26th; Detroit, Mich., May 2d.

Bro. K. will be in season to commemorate *our passover* Lamb's death with the Buchanan friends on Sunday night, April 2d. May the Lord bless and prosper his visit among you and cause that it work for your nourishment in spiritual things—your growth in grace, knowledge, and faith. We pray similar blessings upon the labors of the other brethren mentioned, as well as upon others who publicly minister, and upon the thousands who are in a more private way, as "living epistles" letting their light so shine as to glorify their Father in heaven.

We have many inquiries from England, relative to preaching—if there are among those interested in these things there, some who *can* declare them publicly, they have a great and grand field. Let us hear *from you*. Some one or two should be in London.

We are in possession of many refreshing and encouraging letters, but owing to a lack of space, we are unable to publish them in this issue.

MILLENNIAL DAY DAWN

This is the title of a new book we are about to publish. It will contain some matter already published, and much that will be new. It will contain a statement of what we understand to be the plan of God, an explanation of the most prominent symbols of the book of Revelation, together with comments on many of the "parables and dark sayings" of Jesus and the Apostles, and the Scriptural *time proofs* showing our present whereabouts on the stream of time, written in a clear and pointed, yet as condensed a manner as possible.

It will not only be such a book as you would desire to loan to interested ones, and would want to study yourself, but it will be arranged with a view to making it a

BOOK OF REFERENCE

on almost all theological subjects.

It will contain matter from the pens of several brethren well known to the readers of the WATCH TOWER, yet the work will not mention the name of any writer. We have thus arranged for several reasons: First, we shall thus have the benefit of the ability of several writers, each of whom may excel in his own peculiar channel; Second, such a method will serve to restrain personal pride and egotism, so often lamentably noticeable among men who have "*written a book*"; Third, it will be advantageous to you as readers, teaching you to lean not on the words or opinions of *any* man, but to test all things solely and only by the Word of God—"that your faith should not stand in the wisdom of men, but in the power of God." Lastly and chiefly, we hope that by thus veiling humanity, the glory of truth's Divine Author may the more appear.

The price will be fixed at such a sum as will place it within the reach of all—just about cost and postage, probably 50 cents for cloth bound.

This work is made necessary, not only by reason of the edition of "Day Dawn," published in 1880, being about exhausted, but also from the fact that since its publication, many precious and brilliant jewels of truth have been found. By reason of our being in "The path of the just which shineth more and more unto the perfect day," no book could be written which would long be a fresh and full expression of the ever unfolding beauties of our Father's Word and plan.

"And still new beauties shall we see,
And still increasing light."

The name which we have selected will distinguish it from the *old* "Day Dawn," and yet is sufficiently like it to identify it with the edition which we have advertised the world over in the "*Food*." However, after the present edition of Day Dawn is exhausted, you may, for abbreviation and convenience, use the same name for the new work, and it will be understood by us. We have on hand about 100 COPIES OF "DAY DAWN," cloth bound, the price of which, we will reduce to 50 cents each to close them out before the new work appears. Address, C. T. RUSSELL, No. 101 5th Ave., Pittsburgh, Pa.

THE SEVEN CHURCHES

"The Revelation of Jesus Christ," which God gave to him, to show unto his servants things which must shortly come to pass, is a book of pen-pictures of events and of periods of earth's history—from Christ's first advent onward—usually in groups of seven succeeding stages; several of the groups running more or less synchronous, or parallel in time, with each other.

The seven messages to the seven churches, to be in harmony with the rest of the book, must also mark or be directed to seven succeeding periods in the history of the church. The remarkable harmony between the propheey and that history not only leaves no doubt of this interpretation, but is an unanswerable proof of the inspiration of the book, and a pledge to our faith in what remains unfulfilled.

In Ch. 1:11 we are given the names of the cities to which the messages are sent. Seven cities then existing, and which remain (some in ruins) until the present. Whether the condition of these local churches in John's time was such as would be specially and respectively blessed by these messages, we know not; but it seems evident that these cities were chosen from a peculiarity in their names which fitted God's purpose. We will notice this in due time. In verse 12 and onward we have a description of the appearance of the glorified Saviour and his surroundings, some feature of which seems to be peculiarly fitted to each church; and is quoted in the message to it, as if saying, Remember who it is that speaks.

These churches are placed in Asia. The Roman province of Asia was a part of that district which we now call Asia Minor, and embraced only the southwest, half of the peninsula.

The word Asia means *muddy* or *boggy*. Any one doomed to a long journey through a wild bog would, we think, before he got through, have a tolerably correct idea of the pathway of the church during the past 1800 years; especially if the greater part was traveled in comparative darkness—what with pitfalls and treacherous ground, with will o' the wisps and fog, it would prove a hard journey. True, the church has always had a polar star, but the mists of the Babylonian mystery had nearly hidden it.

"To the messenger of the assembly in Ephesus write." [2:1.]

Ephesus was the capital or chief city of the province of Asia. Being the first or chief city of the province, and from or through which the laws, proclamations, etc., would go forth, it fitly represents the first period of the church, the church of Christ and his apostles. We believe implicitly the records left and the proclamations made by the *messengers* of that first church—Matthew and his three colaborers, Peter, James, John, and Paul. But why? "These things saith he who *is holding* the seven stars *in his right hand*, who is walking in the midst of the seven lampstands—the golden." [Young's trans.] These, who were to be messengers to *all* the churches, were so held in the grasp of Christ that they could not waver or deviate. We accept the fact of their inspiration, and receive their writings as from the right hand of him who guided their pens.

We accept another fact, that only the spirit of him who in Spirit has walked with his church all the way down, can make clear the messages given in the Word. Moreover, we believe it is only because he is again personally present in his church, that such an abundance of light is now given—such as the church never had during his absence.

The Lord commends this church for its works, toil, and patience; and because "thou hast tried them which say they are apostles, and are not, and hast found them liars."

Why, in apparent opposition to the general command, "Judge not," are they commended at this and *only* this time for trying these false teachers? Because to the first church (and to her only) was given the supernatural power of discerning of spirits. The cases of Ananias and Sapphira, of Simon and Elymas the sorcerers, and others, reveal this power.

After those gifted ones fell asleep, the enemy, without hindrance, came and sowed tares among the wheat; and then the command was not to pull them up, but to let both grow together until *the harvest*. In opposition to Christ's command, the servants have, all the way down, been trying to pull tares; but of course they pulled wheat, just as our Lord had foretold. Now, in the harvest the tares are being revealed and *bound* in sectarian bundles preparatory to the fire. Verses 4 and 5 show us that the "Ephesus" period reaches down to where the church began to lose her first love.

"Thou hatest the deeds of the Nicolaitans, which I also hate." Nicolans, in Greek, has the same meaning as Balaam, in Hebrew; and means *a conqueror or lord of the people.*

In the Ephesus, and also in the Pergamos periods, there were those who loved to *lord it* over the Lord's heritage. It was the old contention—who should be greatest in the kingdom? *"Which thing I hate,"* emphatically says Christ. Those whom God makes leaders will be the last to boast of it.

"Him that hath an ear, let *him* hear what the spirit saith unto the churches." Jesus often used these words, evidently to show us that there are some messages sent which are not for all, but to those (overcomers) who are prepared to receive them. Our Lord recognizes two classes in the church all the way down—the nominal Christian, and the overcomer. To these last, who had gladly yielded up the pleasures of life for the truth's sake; who, like Paul, had spent their lives in hardship, even unto death, spreading the good news, there is a blessed promise of rest, a feast of life, and unending joy "in the Paradise of God."

[To be continued.] See 351

BIBLE STUDENTS' HELPER

Many inquiries come relative to helps to Bible study, and doubtless many desire information on the subject.

To all such we would say that the most valuable publication of the kind known to us is the *"Emphatic Diaglott.* It contains the New Testament in the *Greek* by Griesbach; also a *word-for-word* English translation of the same, placed directly under the Greek text, so as to be of greatest service to the student; it contains also an arranged version based on the readings of three very old Greek MSS. Altogether, we can say for it, that in our estimation it is the *most* valuable translation of the N. T., extant, for *both* the English and Greek student.

We have for some time felt that our readers would be much benefited by its aid, and have furnished them to you at the wholesale price, $2.95 (cloth), the retail price being $4.

Many, especially of the poorer of our readers, will be glad to learn, that we have come across a lot, new and fresh in every particular, and but *slightly damaged* in the *fly-leaves.* To all intents and purposes they are the regular $4 books—in no respect do they differ, except in the front "fly-leaves."

We have purchased the 83 copies of the above described, and will furnish them to our readers at $1.50 per copy (this includes postage). Those desiring should send at once as we are confident this number will not half supply the wants of *subscribers.* Orders will be filled in rotation.

Let us add a word: It is important that we should each provide ourselves with helps in study; better deny yourselves some of the luxuries of food or clothing (sometimes almost considered *necessities*), and be possessed of needed assistants for direction in the heavenly course.

THE INVISIBLE LINE

The restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

When I was a child my nearest neighbor had occasion to repair some breaks in the roof of one of his barns. So he sent his "hired man" aloft to do the work. There was not a sign of any staging built nor so much as a cleat nailed on to steady himself by. But, catching a glimpse of the man, from our place, I saw him walking up and down the old fashioned roof as erect and unconcerned as if he were only pacing a parlor floor. So I was naturally curious to learn how he did it. But coming a little nearer, I saw a long, tough cord securely tied about his waist and extending over the ridge of the roof, while down in the rear of the barn stood the proprietor holding the cord very firmly with both hands. When the man wanted to walk down toward the eaves, he would sing out, "More rope, more rope!" Instantly the proprietor would hear him, though out of sight, and would begin cautiously paying out the cord, a few inches at a time. When the workman wished to return and ascend the steep roof, he again called out the proper signal, the rope would tighten, and he would walk up as leisurely as he would have mounted a broad stairway. Now this man was bound with the cord and firmly held by the power of another. But who can fail to see that this restraint was really what gave him liberty. The more carefully the cord was grasped and handled the

* [See Scripture Studies, Vol. VII, for meaning of term Asia. We were unable to confirm Bro. Mann's definition here given.]

more complete the liberty of the workman—not to fall and to break his neck, but to go up and down and do the repairs in safety. The bond made him free.

So God gives men liberty, through the restraints of the Gospel. He throws the cords of his protection around the believer, allowing him to go up and down at will, scaling heights, treading paths of danger, passing securely anywhere in response to the call of duty. His bonds always, draw upward, never downward. The freedom which sin gives, of which so many boast, is the freedom which the breaking or the loosening of that cord would have given to the man upon the roof—perfect freedom to lose his footing and to plunge into remediless ruin. He who is willing to submit his erring nature to the divine restraints of the Gospel, will forever "walk at liberty," unhampered by self, untouched by sin, and carry with him a witness of safety and of peace that armed guards and castle walls and munitions of rocks could not assure. —*N. E. Methodist.*

Mistakes will occur from various causes, and some of our subscribers fail to receive their papers. If you have *subscribed* and paid for the paper, or if you have asked to be put on "the Lord's poor" list, within a year, and do not receive it, be assured that if the fault is ours, it is unintentional.

All such will oblige us by sending a postal card, stating their case, and we will attend to it. The trouble is often caused by irregularity in country post-offices, and many times by incompleteness of address furnished us. Please be very particular, and on *every* letter or card give your full address. Write it *very* plainly; we have a number of letters, the addresses of which we cannot decipher, and on which much valuable time has been wasted.

In consequence of our decision to publish the "Millennial Day Dawn," the Oct., Nov., and Dec., 1881, numbers of the Watch Tower will not be re-published as once proposed. The three leading articles of those numbers will appear in the book.

Sunday evening, April 2d, after 6 P. M., will be the anniversary of the "Lord's Supper"—that date corresponding to the time of its institution as mentioned in our last issue. We again remind you of it, and *suggest* the appropriateness of its celebration on that occasion. We would be glad of a card from all companies of three or more who meet and celebrate it.

WE'RE DEAR TO GOD

O, when Christians meet and part,
This thought is graved on every heart—
We're dear to God!
The future Princes in disguise
Each look on each with loving eyes,
All dear to God.
O, wonder! to the Eternal One,
Dear as His first beloved Son;
Dearer to Jesus than His blood,
Dear, since the Spirit's fixed abode,
Yes, dear to God.

Though frailties cause each other pain,
Still does this thought our love retain—
We're dear to God!
When truth compels us to contend,
What love with earnest searchings blend,
Since filled with God.

When any glance from pilgrim's lot,
Back to earth's charms, forget them not,
But win them back with love and prayer;
And leave them not to perish there—
Those dear to God.

Shall we be there so near, so dear,
And be estranged and cold whilst here
If dear to God?
No, though by cares and toils oppress'd
We've found in God our perfect rest,
Love binds our hearts and heals our woes;
We cannot do enough for those
So dear to God!

R. W.

WEALTH OF THE SAINTS

While in this body of flesh accompanied with the frailties of our first parents, with our heritage of death ever present in mind, and a law in our members warring against the law of our mind, how easy it is for us to fall into the spirit of the world, and undervalue or fail to appreciate the *riches* which the "little flock" have as an inheritance through Christ, our head. The inestimable value of our riches through Him was aptly illlustrated by a friend in a letter lately received. The illustration was something as follows:

Not long since, having become involved in debt, our creditor secured a judgment against us, and we were cast into prison. A friend of ours understanding the situation we were in, bought the claim against us and set us at liberty. Not long after he informed us, that having become acquainted with the location of a certain rich gold mine, and on inquiry finding that it could be purchased for one hundred thousand dollars, and he having *just that amount*, purchased it, knowing that when developed it would be worth as many and more millions, offered to make us (there were several of us), equal partners with himself, except that he would *manage* and be at the head of the concern, if we would put in *all we had.*

This was an offer of such uncommon, unheard of liberality, that it was almost bewildering in its nature, and with embarrassment we cast about to see if we could find anything of value to offer.

Finally we were compelled to admit that we were actually *penniless*, and all we had, (and that was not worth mentioning) was a few filthy rags, and that it was *because* of our *extreme* destitution that we were unable to pay the debt that caused the imprisonment, from which he had gained our release; whereupon he informed us that our riches consisted in our personal worth.

That he had paid for *the mine*, and now what was needed was willing, capable persons, who would put in their *all* of *time* and talent, and sacrifice every other *interest* to the development of the resources of this mine; that none would be more likely to be faithful and true than those who felt that they owed a debt of gratitude to the head of the concern, and none more capable, nor more acceptable.

At first it seemed too good to be true, and it was with some difficulty that we could bring ourselves to believe that he was really in *earnest.* We plead that we were indeed *so* poor that we could not clothe ourselves in proper attire to associate with a person of such wealth and dignity as himself.

In reply he said, that as for wealth, we should be wealthy like himself, and as for the apparel, he would clothe us with proper garments from his own wardrobe when the time came for us to be *recognized* as partners.

But an important *pre*-requisite was that we were *first* to go through a systematic course of education and training in order to fit us to be partners in a concern of such magnitude and significance, adding that the training would involve an acquaintance with the various elements of nature, earth, air, fire, water, &c., and that becoming acquainted with these, great danger and *suffering* would be incurred; but *after* that, the whole business would be to superintend the work, and would be most pleasant and profitable. We agreed to the terms and they were signed and sealed in the presence of witnesses.

In this parable, as it may be called, we can see the picture of man's poverty, bankrupt and in prison. Christ's love and sympathy for a lost race, and the *price* he paid for the mine, *all he had*, and the conditions of co-partnership with him; a giving up and sacrificing all *we* have.

In the offer of partnership, though to be preceded by disciplinary education and trial, even so as by fire, we see the conditions of our *high* calling held out to view.

But few will accept *such* conditions; but few will share in *such* glory.

But we are persuaded that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, For the earnest expectation of the creature waiteth for the *manifestation* of the sons of God." Rom. 8:18, 19.

J. C. Sunderlin.

THE WORD OF GOD

JOHN 1:1-17.

The Greek word, logos, translated *word* in vss. 1 and 14 of this chapter would be properly translated by the words, intention, plan, purpose, or expression. Apply this definition to the following passages where the same *word* (logos) occurs: Acts 10:29. "I ask therefore for what *intent* (logos) ye have sent for me." Acts 4:29. "Grant unto thy servants that with all boldness they may speak thy *word*"—declare thy plan, purpose, or intention. Acts 8:4. "They that were scattered abroad went everywhere preaching the *word*," plan or purpose of God. Acts 18:11. "Teaching the *word* (intention, plan or purpose) of God among them." Mark. 4:20. "Such as hear the *word* (intention, plan or purpose of God) and receive it." Matt. 24:35. "Heaven and earth shall pass away, but my *words* (plans or purposes) shall not pass away."

With this understanding then, we may thus read John 1:1. "In the beginning," before anything was created, and when none existed, but Jehovah, "was the *word*"—plan, intention, or purpose of God. Yes, God had a well defined, and matured plan formed in his own mind before it found expression in the slightest development. The great Architect of the universe and Author of all life, first counted the cost, and reckoned that all should culminate to his honor and glory. (Luke 14:28-31; Rev. 4:11.)

"And the *word* (plan or purpose) was with God." So far, it existed only in his own conception; it was his own thought, intention, plan, purpose, not yet expressed.

"And the *word* was God." The term *logos*, not only applied to the plan existing only in the mind, but also to the *expression* of that plan. We understand this text then, to mean that the *word*—plan or purpose of God found its first *expression* in the creation of him, who was "The beginning of the creation of God"—"The first born of every creature" (who afterward became the man, Jesus). Rev. 3:14 and 1:5. Col. 1:15; and who is now fully exalted to the divine nature, and still "His name is called the Word of God." Rev. 19:13.

This being, in whose creation, Jehovah's plan *began* to find expression, is here called *a God*—"And the *Word* [expression of the plan] was God." The word *God* signifies mighty one; but not always the *All*-mighty One. It is the translation of each of our four Hebrew words—el, elah, elohim, and adonai, all signifying *the mighty, or great.* It is a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels, and men. (Deut. 10:17; Gen. 32:24, 30; Judges 13:21, 22; Jer. 16:13, 10:11; Exod. 7:1.) In Psa. 82 the distinction of beings translated by the word God is very marked: "*God* (*elohim*) standeth in the congregation of *the mighty* (*el*); he judgeth among the Gods" (elohim). Here the first word, God, evidently refers to Jehovah, the *All*-mighty one, while the others evidently refer to other mighty ones—the church, the sons of God, of whom Jesus is the head or chief. Again vs. 6, "I have said ye are Gods (*elohim*); and all of you are children of the Most High (*el yon*, the highest God), yet ye shall all die like men." We, now, though sons of the Most High die and appear to men nothing more than the others. In us, as in our Leader and Head, *God* is manifest in our mortal flesh. (See John 10:35 and 2 Cor. 4:11.)

The Hebrew word Jehovah is the distinctive name of the Almighty Father and is never applied to any other being—"I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, (*el*—God *shaddai*—almighty) but by *my name* JEHOVAH, was I not known to them." Exod. 6:3. In our common version (O. T.) its distinctiveness as a *name* is lost, being generally rendered the Lord.

"And the *word* was God." The Son of God (afterward called Jesus,) is here called THE WORD, because Jehovah revealed his *word*—plan or purpose, through him. It was an eastern custom for kings to have an officer, called the King's *Word* or *Voice*, who stood upon the steps of the throne, at the side of a lattice window, where there was a hole covered with a curtain. Behind this curtain the king sat and expressed his commands to this officer, who communicated them to the officers, judges and attendants. It is from this custom we presume, that the phraseology of the text is derived.

Primarily then, the *word* refers to the plan of God, and it is afterwards applied to the messenger of that plan—the Son of God.

Vss. 2 and 3, "The same (being) was in the beginning (of creation) with God. All things were made by him, (as the agent of Jehovah) and without him was not anything made that was made." He then, as here plainly stated, being the first and chiefest of Jehovah's creatures, was honored by him, as the agent through whom all things, both animate and inanimate were afterwards created—"Without him was not *anything* made."

Jehovah had no beginning but is "from everlasting to everlasting;" (Psa. 90:2) hence that which is here called the "*beginning*" must refer to the beginning of creation.

"In him was life." How brief this expression, and at first sight how simple and seemingly absurd. If the surface meaning were taken, the statement of such a self-evident truth would indeed be absurd—that in the Son of God, who was Jehovah's agent in the works of creation, was life. But let us look deeper, and we will see that it is just like God's grand and eloquent brevity. Since the accomplishment of the work narrated in verse 3, the Son of God had laid aside the glory of his pre-existent condition, and become a man. As a man, he had lived 30 years—the maturity of manhood, and had consecrated his human being to death. Here he received the *earnest* of his after, high exaltation—the *begetting of the Spirit*, to the Divine nature, to which he was *born* in the resurrection, when the consecration of the human being to death, was actually accomplished. In the Son of God—the Word—Jesus, then, from 30 years of age, was this *Divine life* which he never before possessed. (See "Narrow way to Life, page 134, or "Food for Thinking Christians.") "And the life (this divine life) was the light of men. And the light shineth in darkness, and the darkness apprehendeth it not." (E. Dia.)

Verses 10 and 11. "He was in the world and the world was made by him; and the world (of mankind) knew him not. He came unto his own, (people—the Jewish nation) and his own received him not."

But, though the world knew him not, neither did his own receive him, yet, nevertheless—vs. 9, "That was the true Light which lighteth every man that cometh into the world." This Light has not *yet* enlightened every man. It now lights only those referred to in vs. 12—"as many as *received him* and *believed on his name.*" To this class—believers—"gave he *privilege* (margin) to become sons of God" (vs. 13, E. Dia., begotten . . . . of God)—on condition that they follow in his footsteps, sacrificing the human nature. These, throughout the Gospel Age, "walk in the light," and like their Head, Jesus, are "lights in the world." (Phil. 2:15.) But still the world fails to apprehend the light, and will, until Jesus and all the members of his body—followers in his footsteps—constituting the Heavenly City (Rev. 21:2) are as "a city set on a hill (which) cannot be hid." (Matt. 5:14.) Yes, this heavenly city "shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it: (Isa. 2:2.) "And the *nations* shall *walk in the light of it.*" (Rev. 21:24.) Then this "true light (shining in its strength, from the exalted Divine Christ—head and body, will) lighten every man that cometh into the world."

That this interpretation of vss. 4 and 5 is correct, is proven by vss. 6, 7, 8, and 15. John came six months before Jesus' baptism, and begetting to the divine nature, bearing witness of the *coming* light, saying, "There cometh one *after me*, who is preferred before me."

Jesus had already come as a human being, and had, as John declared, existed before him, not as a man, for John was six months older than Jesus; but in his glorious prehuman condition. In what sense, then, did Jesus come after John's preaching? We answer that at the time of his consecration and typical baptism, he came as the *Anointed One*, the Christ, the divinely begotten Son of God, and consequent *light of the world.*

Vs. 14. "And the Word was made flesh and dwelt among us."

As in verse 3, we are informed of the glory and power of the pre-existent Word, and in vs. 4, ignoring the subsequent human nature for which he left that glory, we are informed of that *divine life* which is ultimately to enlighten every man that cometh into the world; so vs. 14 goes back to tell how he left the glory which he had with the Father, gave up his spiritual being, and became a human being.

"And we beheld his glory (the glory of his perfect humanity), the glory as of the only begotten of a father." His perfect human nature shone with such lustre in contrast with all other imperfect men, that he seemed not to be a son of the fallen race, but the only begotten of some perfect being—and such he was, a new creation of God, the second direct human creation of God, just as Adam was the first, though Jesus was born of the virgin Mary, while Adam was formed from the dust of the earth.

Jesus, because a perfect man, was full of grace (favor) and truth. He lived in full and constant favor with God, and therefore God made known his truth—his plans—to him.

Vs. 16. "And of his fullness have all we (believers) received." Yes, of that *same fullness of favor with God*, which Jesus enjoyed because of his *sinless perfection*, have *all we* received because of our *justification* through faith in his blood. Thus Jesus lifts believers up to the plane which he occupied, into fullness of favor and communion with God—"justified freely from all things."

"And grace for grace," or favor on account of favor; that is, being lifted from the condition of rebels and sinners to that of justification by faith, was one act of favor; then that favor opened the way for another favor—viz., the *call* to become partakers of the Divine nature, to become heirs of God and joint-heirs with Jesus by suffering with him.

Yes, with Paul, because of this grace (of justification) wherein we stand, we rejoice in hope of the glory of God (Rom. 5:2); reckoning that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom. 8:18.)

Vs. 17. "For the law was given by Moses, but grace and truth came by Jesus Christ." Here a contrast is drawn between the Jewish and Gospel Ages: In the former, only the Law (the shadow of good things to come in and after the Gospel Age) was given. But it could never give life, because none were able to measure up to its requirements. "But grace" —the payment of our ransom price, and not only so, but also the additional favor—"truth," or the knowledge of God's plan, and our high-calling as revealed through it—both these favors came by Jesus Christ. "The appearing of Jesus Christ, our Saviour, brought *life* (the "restitution" to perfection of humanity) and *immortality* (believers' high-calling) to light." (2 Tim. 1:10.) This special favor ("grace"), and this wonderful knowledge ("truth") then, are peculiar only to the Gospel Age.

In the brief space here considered what a glorious biography we have presented to us, of the once glorious spiritual, subsequent perfect human, and now *"highly exalted"* Divine, Immortal Word. Here it stands on the sacred page in its simple, eloquent brevity as dictated by the spirit of Jehovah. Behold what grace the Father bestowed upon him—"That all men (and all created beings) should honor the Son, even as they honor the Father."

"If all the world my Saviour knew,
Then all the world would love Him too."

Thank God the happy day will soon dawn when this knowledge shall fill the whole earth.

Beloved followers in his footsteps, "behold what manner of love the Father hath bestowed upon *us*, that *we*, (as partakers with him, and joint-heirs of the same things) should (also) be called the sons of God."

TRUTH SPREADING

At a meeting of the local Evangelical Association held in the First Presbyterian Church of this city, March 6th, Dr. Bittinger, of Sewickly, read an able essay on the "Eschatology of St. Paul," or the Apostle's teachings relative to death and judgment. The paper required more than an hour for its delivery. The last paragraph, which we quote below, gives the gist of the argument, and in our opinion shows a marked step toward truth, by an able and seemingly fearless man.

We would be glad to see more men of nerve, and of intelligent, untrammeled interest in the teachings of Paul and all the Scriptures. But so surely as they step upon the Word of God as a basis of faith, they will find, as did this essayist, that the *traditions* of men are sadly out of joint under the present rule of antichrist. Mark and ponder well the force of the argument of this brother just awakening to a realization of the shortness of the "bed" (creed) in which he has been resting. (Isa. 28:20.)

"In conclusion, accept a few remarks and reflections. I have been struck with the prominence which Paul gives to the coming of Christ, in his epistles, speeches, and sermons; the many direct statements of the dogma, and the still more numerous allusions and references to it. I am struck and startled by the practical value of this doctrine for exhortation, encouragement, comfort, warning, and vigilance. It is the farthest goal set for this life, and to appear blameless at Christ's coming is the highest aim of Christian living. It is evident that with Paul and the primitive Christians, Christ's coming took the place of our popular conception of heaven. *We* are refugees fleeing from a pursuing Wrath; they were pursuers of hope, looking for a deliverer. *Ye* think, speak, and sing of going to heaven; the Apostles wrote and spoke of Christ's coming from heaven, and to this expected King all David's psalms were set. *We* think of the judgment, with fear, trembling, and horror; they thought of it with *solemn joy*. I might mention other things, but these are enough to show that the modern Church does not conceive of Christ's second coming as the Apostolic Church did. As a practical doctrine, it has no place in our theology, no influence in our lives. Has the virtue all gone out of it, or have we fallen away from the faith once delivered to the saints?"

Truly a wonderful awakening of the people, relative to what is taught in the Bible is in progress. Thousands of letters from all parts of this country and Great Britain, give abundant evidence that people will no longer "stop thinking," or "burn the book" at the behest of self-satisfied sectarians, interested only in the upbuilding of *their* party and its views, and not in the elucidation of Bible truth.

Oh, how sad it is, that the so-called *pastors* care only to have their flocks *asleep* and dreaming, and will not lead them to the beautiful, fresh fields of living truth, and streams of living water. On the contrary, they seek by every means to prevent the sheep from eating *Food* by raising the cry of POISON. Their flocks may drink deeply into pleasure of the world, or satiate themselves with worldly business, and it is all "very natural"; but let them seek to acquaint themselves with the teachings of their Father's Word, and they are subjects of prayers, entreaties, expostulations, and threatenings. They are told that they are on the road to infidelity and hell, and that the only *cure* is to "stop thinking, and get at church work." If it is true that to be a christian today means that we must "stop thinking," and be mere MACHINES, controlled by the theological schools, then is that Scripture out of place in which God says: "Come let us *reason* together"—and again, "*Search* the Scriptures"—and again, the Scriptures "*are able* to make thee *wise*."

Yes, it seems to be one of the snares which Satan sets for the saints' feet: He gets them to *work* at holding fairs, festivals, and church lotteries, in the belief that that is working for Jesus. Perhaps it is to cancel a church debt which Satan prompted them to incur, to minister to religious pride. And we might add, much of the other church *work* seems to us conducive to evil results, and hence attributable to evil. For instance, it has become fashionable for nearly all churches to have three meetings on Sunday, and four or five during the week. This absorbs all the spare time of many, and leaves them weary of religious things, and without any time for Bible *study*, or *thought* on the "*deep things of God*."

The meetings do not give spiritual nourishment and strength, but merely soothe the minds of some who think that *thus*, they please God, work for Jesus and bear the cross, while instead, much of it is the merest nonsense, conducive to self satisfaction.

True christians see through the hollowness, and endeavor to have their hearts fed by secret worship and communion, and conclude that because *all* christians and ministers do and sanction this system, it must be right. Thus, this which is called *work for Jesus*, is in reality an arrangement with Satan to make people "*stop thinking*"—He puts them to work; since he cannot get them to do evil, he does get them to *work* so hard and so much that they can get little good and no truth.

We are struck with the operation of this plan as practiced by a minister of Allegheny City, recently. An elder of the church came twice to our afternoon meetings to get some "Food." He was spotted as a sheep likely to jump from the fold, and being a sheep of some means and influence, he must be *penned* again. Accordingly the minister was informed, and he visited the elder, who candidly said that he had gone to our meetings to hear for himself, and so far he had heard nothing which he thought was unchristian or unscriptural. He excused himself by saying, that he had gone because they happened to have no afternoon meetings in *their* church. Before the next Sunday a meeting was appointed for the afternoon hour and this poor sheep was made its leader.

If we are correct in judging, that much of the work, is arranged by and in the interest of Satan, and he has able helpers in many of the under-shepherds.

How does the Chief Shepherd regard such tenders of the flock, think you? As there are kinds of work owned and accepted of God, so there are exceptions among the ministers.

To any who doubt our conclusions we say, "Come, let us *reason* together," test *your* preacher and see whether he is able to show you how and where our Bible-based teachings are wrong. But if he says "stop thinking,

"burn the book," or any other unchristlike or unreasonable thing, conclude that he cannot meet it fairly. If they offer theory, or if they speak disparagingly of those "of *this way*," remember that ours is only a repetition of the experience of Jesus, the Apostles, and of the reformers—Knox, Wesley, Luther and all who ever proclaimed advanced truth. Answer all opponents with a "Thus saith the Lord," or a "Thus it is written," and ask them for Scriptural proofs for their utterances. To this end, study to show yourselves workmen approved unto God, that you may be able to give to every man that asketh you, a reason for the hope that is in you with meekness and fear. (2 Tim. 2:15, and 1 Pet. 3:15.)

You will be sure to find that their titles and knowledge of their *own line* of theology, is the extent of their stock; and of Bible knowledge, they have very little—next to none. (Isa. 29:10-14.) Then, too, if ever so well posted in the Scriptures, there is very little which can be applied in harmony with their creeds.

Then, with charity for them, and love for all the sheep, go to the storehouse of the chief shepherd; there drink in the *truth* and give to others, fearless of infringement upon any theological patent, and God will bless you with refreshing draughts.

"Blessed are they that hunger and thirst after *righteousness*, (right and truth) they shall be filled," if they know the voice of the Shepherd and follow him.

LET THE SAME MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS

Guard against impatience when any deny this doctrine, or call in question your experience of its blessings. There are very good men who do not understand this doctrine as we understand it. They have been led by education and training to look at it from a different standpoint, and consequently have arrived at different and opposite conclusions. To betray impatience when conversing with them, will help to confirm them in their unscriptural views and their opposition. Let this grace dwell in you so richly that nothing shall move you. Let the opposers of the doctrine see in your spirit a manifestation of its fruit.

Holiness and truth will not long exist without opposition; and the most perfect holiness, purest truth, will provoke the greatest opposition. Birds, when they can, generally peck at the choicest and ripest fruit; so the beak of slander generally strikes the holiest and ripest Christians. No matter how closely we may walk with God, or how blamelessly we may walk before men, some will charge us with imperfection, or perhaps with sin. To the blinded Jews and Pharisees, Christ himself was guilty of great imperfection and even blasphemy. And strange as it may seem, this opposition will come chiefly from professors of religion. "Those who love God with all their hearts," says Wesley, "must expect most opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world; these always oppose sanctification most." But opposition to the doctrine of entire sanctification, if the friends of it take care to exhibit it in their lives, will tend to spread it. Opposition should not be courted, but it should never be feared, and it should always be borne in a meek, sweet spirit. If we retaliate when an injury is done us, it shows that self is not dead.

Beware of disputes and quarrels with fellow-christians. If any use sharpness of speech with you, and try to breed a quarrel, it is even better to answer nothing and suffer wrong than to become angry. There is an excellent antidote for this evil disposition in keeping fully employed in the Lord's work. "Work, full work for God," says Collins, "would leave us little time for quarrelling; and devotion, full devotion, would leave us no inclination." It is a great mistake, when evil is spoken of you, to be anxious to vindicate yourselves. "As they, who for every slight infirmity take physic to repair their health," says one writer, "do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it." "Take care of your spirit and conduct," says another, "and your reputation will take care of itself."

We often need charity exercised toward ourselves; let us not be slow in exercising it toward others. We do not think it just or fair towards us when our fellow-christians overlook our general character, and pick out some imperfection and hold it up, and perhaps magnify it to our disadvantage; let us not do so in respect to them. Let us get completely under the sweet influence of the love of Jesus. With a heavenly unction constantly dwelling in the soul, we shall shrink from a censorious spirit, and shall have other work than to be constantly hunting after failings in our brethren. Those who find or profess to find, the most faults in others have generally the greatest number in themselves; and those who are loudest in trumpeting their own praise have usually the least in them deserving praise.

Do not let your mind run much on opposers of the doctrine except it be to pray for them, or to consider how you may best present to them the truth. To think too much of their opposition may foster unkind feeling. To converse too much with others about it may beget evil speaking. You may thus lose your sweetness of spirit and your mind may become sour. Remember you were once standing on the same ground that others are standing on now. The light that now illumines your mind did not always shine upon you. The opposition you now meet with from others you once manifested yourself. You were as slow in coming to the truth as many around you are. These things should teach you charity, forbearance, clemency and mildness.

Watch against any omission of the privilege and comfort of prayer and fellowship with the Father of spirits. The life of faith and holiness cannot be maintained without much prayer. Regular habits of secret devotion are indispensable. Each day should be begun with a season of close communion with God, that the heart may obtain new strength for new conflicts. The business of the day should not be entered upon without the clear sunshine of the Divine presence. There should be a deep consciousness that Jehovah is with us, and that He will abide with us through the day to sustain and protect us.

The purified believer, in his seasons of closet prayer, has not daily to begin such seasons with confession of sin, and intercession for pardon, but living in constant acceptance with God, the intercourse between him and God is always open. Dwelling in Christ, and Christ abiding in him, he realizes no condemnation. United to Christ, there will flow into his soul heavenly life-currents, and this life will be a Christ-life; it will be a life of health and strength, a life of fruit bearing to the glory of the Father, a life of constant victory over the tempter, a life of calm and peace, and joy and hope. To pray, therefore, will be as natural as to breathe, and through the one Mediator he will be able to draw near to God at once. —R. W.

THE SAME JESUS

Probably no passage of Scripture has been the subject of more discussion and *less* understood, than Acts 1:11. "Men of Galilee, why do you stand looking towards the heavens? This Jesus, who is taken up from among you into the heavens, shall so come in the manner in which you saw him go into the heavens." (Emphatic Diaglott.)

It will not be necessary, for the benefit of those who are in the *light*, in regard to the "Tabernacle and Its Teachings," to say *very* much upon this subject. Those who understand the *sacrifices*, will certainly not be looking up into the heavens, expecting to see, with their *fleshly* eyes, Jesus coming in the *flesh*. They have learned that the *eyes*, with which we see in *this* age are the eyes of the understanding—Eph. 1:18; which are certainly the very *best kind* of eyes. And they have learned, also, that even though we *have* known Christ after the *flesh*, yet now we know him *so* no more. 2 Cor. 5:16. Rev. ver. So we see that what is true of the member of his body, is true of him, as the *head*. Having given his (animal) body as a *sacrifice* for us, it *must* be dissolved, and to him was given a *new* body, a house not made with hands, etc. —2 Cor. 5:1.

Having sacrificed his *human* nature, there was given to him a *new* nature—the Divine.

Paul says: But some will say, How are the *dead* raised up? And with what *body* do they come? Oh, senseless man, that which thou sowest is not quickened—made alive—except it die; and that which thou sowest, thou sowest not the *body* that shall be, etc., but God *giveth* it a body as it hath pleased him, and to every *seed* its own body.

The world at large have been sown with the natural *seed* —human nature—and will be raised with the *natural* bodies; while the *new*—divine—nature, becomes a new *seed*, and requires a new body; and God giveth to *every* seed its *own* body, etc., 1 Cor. 15:35, 38. Before his crucifixion, Jesus had that treasure—the divine nature in an *earthen* vessel—body—2 Cor. 4:7; in him dwelt all the *fulness* of the divine

nature, *in* a body—2 Col. 2:9 (Rotherham); so that new *seed* was sown *in* a natural body (earthen vessel); and raised *in a spiritual* body.

It should be noticed that the word *same* is left out of the passage under consideration, by the Em. Diaglott—it not being in the Greek.

The blinding phrase is, in *like manner*. Let us examine the Greek term, *hon tropon*, rendered *like manner*, in Acts 1:11; giving *all* the passages where it occurs, and putting the English translation in italics; then let those who are so tenacious about the exact manner, be just as tenacious in all the passages where it occurs. Now *as* (*hon tropon*) James and Jambres withstood Moses, so do these resist the truth. 2 Tim. 3:8. Read Exodus, 7th and 8th chapters in regard to those magicians—Satan's mediums. Wilt thou kill me, *as* (*hon tropon*) thou didst the Egyptian yesterday? Acts 7:38.

Oh, Jerusalem, Jerusalem . . . . how often would I have gathered thy children together, *even as* (*hon tropon*—like manner) a hen gathereth her chickens under her wings, and ye would not. Matt. 23:37 and Luke 13:34.

Will anybody claim the *exact* manner in any of the references given, especially the last? Is not the true idea that just as certainly as *one* thing has been done, *another* will be done?

As certainly as a hen gathers her chickens under her *wings*, so Jesus would have gathered Jerusalem's *children;* but we think no one would insist upon the *exact way*. Jesus said, If I go and prepare a place—official position, by preparing us for it—for you, I will come again, and receive you unto myself, etc.—John 14:3. All the *Angels* could mean in Acts 1:11 (the only remaining passage where *hon tropon* occurs), is: Ye men of Galilee why do you stand looking up into heaven? This Jesus has gone *away* as he *said* he would, and he will surely come again, as he said he would.

Really there is nothing in the passage as to the *manner* of coming, but a positive declaration that he *would* come.

Other Scriptures teach the *manner* and *time*. We have taken heed in our hearts to the sure word of prophecy; and the eyes of our understanding have been enlightened; because, we *see* the "day star"—(phosphorus—*light-bringer*—E. D.) has arisen. 2 Pet. 1:19. It is contrary to the teachings of the types of the *old* and the positive statements of the *new* Testament, to expect that Jesus will come again in the *flesh*.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned. 1 Cor. 2:14.

B. W. Keith.

A VIEW FROM THE OTHER SIDE OF THE WATCH TOWER

A few years ago the watchmen who were in the light, proclaimed that the "Day of the Lord" had come; that the King of kings and Ruler of rulers had arrived and is present; that he had taken unto him his great power, and had begun his reign. At that time there was little or no outward signs of any such stupendous event; and very naturally, as clearly foretold, there arose scoffers, walking after their own desires, who sneeringly asked, "Where is the promise of his *presence?* (*See margin of New Revision*). . . . . all things continue as they were," etc. Walking by faith, and not by sight; trusting the infallible Word of God, the watchmen proclaimed further as to what means would be used by the Stone Kingdom in striking the kingdoms of earth; that oppressed peoples would rise against the governments and throw them down. It was announced that the "Times of Restitution" had begun; and the faithless asked, Where? It was also clearly taught that the time had come when God's ancient people, the Jews, (beloved for the fathers' sake) would be stirred up to begin to return to their own land. Lastly, the proclamation went forth, "Babylon has fallen," "Come out of her, my people, that ye partake not of her sins, that ye receive not of her plagues."

As we said when these announcements began to be made, there were but few outward signs. It required implicit faith in the Word to believe that these things were to be fulfilled in "our day." Any believer almost was willing to assent to their being due two or three generations in the future.

While the world and a worldly church still lie in darkness, to those in the watch tower there has been increasing light. Already to any who have eyes to see, the outward signs are multiplying. Day by day we see all about us increased proof of our position. Compare 2 Tim. 3:1-7 with the days we live in, and see if the picture is not a faithful one. But such things have always been, says some one. True, to a certain extent, in accordance with verse 13; but are we not reaching a climax in wickedness? Judges, grand juries, and others who have opportunity to see and to know these things are alarmed at the prospect. The land is flooded with the vilest literature. The artist and the writer vie with each other in dishing up the horrid feast to the hungry army. And who compose this insatiate and ever-increasing multitude? Old and young, rich and poor—we had almost said *saints* [*?*] and sinners—we will simply say, church members. It is not in novels, story papers, etc., alone that the poison is found. If it were, we could easily keep it out of our homes. The reporters of the daily press have caught the infection, and news items that the briefest note of would be quite enough, are spiced and seasoned and served up steaming hot. If the facts are few, the reporter draws, without stint, on his morbid imagination for the balance. What kind of men and women will the rising generation make, fed on such slops? It is not difficult to see the result; it is already showing itself. Boys not yet in their teens are getting quite familiar with the revolver; a spirit of independence and lawlessness is revaling itself everywhere.

Enough of this picture; let us look at something else. It has been announced that the times of restitution have begun; and that Christ's kingdom, now established, is about to overthrow the beastly kingdoms of earth. Be patient, it will take time. The forces are at work; see all over the earth the people are waking up and clamoring for their rights as never before.

Ireland is not alone. The Irish are only a little more demonstrative than some others: the feeling is universal.

The Czar of Russia has obtained the title of the *Emperor Recluse*, because he is afraid to go out amongst his beloved [?] subjects. He has not yet been crowned (it is a year since he became emperor). Plots have been discovered to blow up both him and his guests at the coronation, and it has been postponed. Failing to kill him, the Russians have been amusing themselves robbing and slaughtering the Jews.

The stories that come to us of these atrocities read like Indian massacres, or something worse. We clip the following: "In Southern Russia alone £16,000,000 ($80,000,000) in property have been lost, 100,000 Jews rendered homeless, and in 45 places where reliable statistics could be collected there have been 40 murders and 225 women subjected to torture." We hope, and rather think that the reports are, as usual, exaggerated, yet there may have been much that we have not heard of. Many are fleeing to America, but many more are destitute, and piteously appeal for help to come.

What does this mean in the light of prophecy? It means that we have reached the period spoken of in Jer. 60:7: "It is even the time of Jacob's trouble; *but he shall be saved* out of it" [read the context]. Their coming to America is, of course, not returning to their own land; neither will they go there in any such multitude at the first gathering. The prophecy says, "Ye shall be gathered one by one, O, ye children of Israel." Isa. 27:12. It is well to remember that there are over 30 years yet to accomplish this work. The recent developments and proposed improvements in Palestine, and all this trouble shows plainly that the *present* Lord has *begun* this work also.

What of Babylon? Are there any outward signs of her fall? Very many. People are waking up to investigate as never before. *Reverence for old creeds is rapidly passing away.* Among some this causes a searching to know the truth. (Blessed are those seekers.) Among others it brings nothing but skepticism, carelessness, and hypocrisy. Among the masses it produces infidelity—an utter disregard for many of God's laws, and contempt for all who profess his name. The trial of Guiteau has evidently been an instrument used to bring odium upon the Christian profession. The church is losing its power and falling into disrespect. The stars are falling: some one way, some another. Soon the lights will be all out—not even a candle left. Rev. 18:23. Already the merchants (priests) complain that "no man buyeth their merchandise any more." Read the clip from the New York *Herald*, in this paper, which shows that some of the denominations did not average one new member per church during the past year. The membership completely fails to keep pace with the growth of the population. One hopeful mission statistician is so pleased with the success amongst the heathen [where a chief commands and all his people are numbered in at once], that he asserts that if Christianity can only *hold its own at home* the world will in a few years be converted.

What an idea! It sounds like the derision of an enemy. It looks like an acknowledgment that what is now preached, though easily foisted upon and suited to the ignorant savage, is repudiated by the intelligent and civilized. And is there not much truth in this thought? Is it not a fact that the most intelligent and best of the people have outgrown the creeds? Some, unfortunately, failing to see the whole truth, have drifted off to sea; others are boldly attacking error with all the light they have. [See article "Liberty of Protestantism," in *Zion's Day Star* for Jan.]

One recent event should demonstrate to all that the house has been left desolate. Where in all the records of the past did a whole nation almost as with one voice, cry to God in prayer without being answered? Did God ever do so with *his* chosen people? And did not all the orthodox churches in the United States pray that President Garfield's life might be spared? Even the infallible [?] Pope mingled his prayers with those of Ingersoll and the Protestant churches; and one proved as potent as the other.

If God has proved unfaithful it is the first time. Something is wrong. It evidently never happened before. One of two has become unfaithful. Is it the Unchangeable One? or rather, has not the hand appeared and written on the walls of Babylon, NUMBERED! NUMBERED! WEIGHED! DIVIDED! and above in letters of fire, ICHABOD! W. I. MANN.

"THIS GENERATION"

"Verily I say unto you this generation shall not pass till all these things be fulfilled." Matt. 24:34.

This passage has puzzled us many times, and our experience may be the same as some others with regard to it; but we think we have the solution of it now. It may not be new to some, but it is to us. However, it is not because it is *new*, but because it is true (as we believe) that it satisfies us.

The disciples had been asking Jesus (ver. 3) about the destruction of Jerusalem, what should be the sign of his coming, and of the end of the world (age), and after answering their questions with regard to it, he adds the words referred to above. We understand some to think that this prophecy was fulfilled at the transfiguration; and a careless reading of Mark 1:1, with 2 Peter 1:17, 18, might seem to justify that conclusion; but when we reflect that not alone was his coming inquired after, but the *end of the age* ("what shall be the sign of thy presence and of the end of the age" [Emphatic Diaglott]) and in accordance with their questions he gave the signs all along *up to the end* of the age, and then says, "Verily I say unto you *this generation* shall not pass till *all these things* be fulfilled." This could not be fulfilled by any event recorded in the above scriptures, but Mark 1:1 was fulfilled "six days after," and is referred to by Peter.

We think Jesus, as he was *not* talking to the *multitude*, used plain language, no figure nor symbol, but that the whole difficulty centers in the meaning of the word *generation*. We think the key to it is found in Matt. 19:28. "Verily I say unto you that ye who have followed me—in the *re*-generation when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We understand that he used the word *generation* in distinction from the word *re*generation; in other words, that he gave them to understand that he would be *present before* the *re*generation, and before the people of this *age* should pass away ("this generation shall *not* pass till *all* these things be fulfilled") for (ver. 38) "as in those days, those *before* the deluge . . . . thus will be the presence of the Son of man." E. Diaglott.

We consider this, in harmony with other scriptures, is clearly opposed to the post millennial view, and strongly in confirmation of the pre-millennial view.

Now, then, are *"all these things"* fulfilled? Are they *nearly all* fulfilled? "This gospel of the kingdom shall be preached in all the world for a *witness* unto all *nations*." Has that been done? Yes.

"Then shall the end (of the age—The *harvest* is the *end* of the age Matt. 13:39,) come." HEKO, *have come, be here;* (see Young's Analytical Concordance.) "Therefore let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and *good works*, not forsaking the assembling of ourselves together, as the manner of some it; but exhorting one another, and so much the more as ye *see the day approaching*." Heb. 10:23, 24, 25.

The end of one day (Gospel day) having come, *another* day," Heb. 4:8, is approaching. "He that hath ears to hear, let him hear." J. C. SUNDERLIN.

THE GREAT FEAST

"A certain man made a great supper and invited many. And he sent his servant at the hour of the supper to say to those who had been invited. 'Come, for it is now ready.' And they all began with one accord to excuse themselves. . . . .And that servant, having returned, related all to his Master. Then the householder, being angry, said to his servant, 'Go out quickly (at once) into the open squares and streets of the city, and bring in hither the poor, and crippled, and blind, and lame.' And the servant said, 'Sir, I have done what thou didst command, and yet there is room." Luke 4:16-22. *Diaglott.*

Our Heavenly Father, kind, bountiful, and rich, is ever pleased to dispense of his bounties to those requiring and appreciating them. He tells us of a feast he will soon spread for all the world, when he will not only feast them on fat things, refined joys and pleasures, but he will "wipe away all tears from off all faces"—destroy death and remove the vail of ignorance from all nations. In the day of that feast it shall be said: "Lo, this is our God; we have *waited* for him, and he will save us; . . . . we will be glad and rejoice in his *salvation*" (Isa. 25:6-9.) A salvation from the vail of ignorance, and from Adamic death. That will be a delightful feast, a blessed season for poor, wretched humanity. But before that feast can be spread, the MOUNTAIN or KINGDOM of the Lord must first be established (see vss. 6, 7), that from and through it may come this blessed feast *"unto all people."*

The feast described by Jesus, though made by the same kind, rich Heavenly Father, is not the same feast above viewed. It applies, we believe, not to the next, but to the present age. It is not for all people, but for the "few selected" from among the "many invited" in the present age. (Matt. 22:14.) Those first invited were the leading representatives of the Jewish nation. "What advantage had the Jew? Much every way"—they being typically justified by typical sacrifices, were reckoned as being on a plane of friendship with God—having intercourse with him. To these, through the prophets, he had long ago intimated his intention of spreading a great feast, and when the time for it was come, he sent Jesus (who in turn sent others) "to those who *had been invited,*" saying, It is *now* ready—"The kingdom of God is *at hand.*"

The call first reached the Priests, Scribes, Pharisees, and Doctors of the Law who sat in Moses' seat (Matt. 23:2), and were acquainted with the Law and the Prophets, and who knew that such a feast was *proposed.* "And the Pharisees, also who were covetous, heard all these things, and they derided him." (Luke 16:14.) They had a plan and system of *their own* arrangement; they were busy and could not heed the message; they had no desire to have their own plans superseded by God's plans, or, in the language of the parable, to taste of his supper.

Jesus perceived that they received not the message, and gave most of his time and attention to the lower classes, "who knew not the law" (John 7:49), and had not heard the invitation.

He said to those who were originally invited, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." (Matt. 21:31.) "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and *ye* yourselves thrust out." (Matt. 13:28.)—You shall not taste of the supper.

"The common people (who knew not the Law, and had not heretofore heard the invitation) heard him gladly." (Mark 12:37.) But those *first* invited, who rejected, were grieved that he and his disciples taught the *people* (Acts 4:2), and invited them to the feast. Jesus therefore said, "Ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13.)

This application of the first two calls is in harmony with the parable—first the merest mention to those already invited, then *quickly*, when they refused, an invitation was given to the morally blind, lame, and halt, of the *same* CITY (or *government*). Thus Jesus came to his own, and his own people received him not; but as many as received him (believed his message), to them (publicans, harlots, etc.) gave he power

(liberty) to (come to the *feast*) become sons of God. (John 1:12.) This second feature of the call to the Gospel feast, continued to be the only one, for some years, but there were not enough of the worthy ones there in Jewry to complete the number of guests—yet there was room.

Hence the servant (the body of Christ) was commissioned to go outside the CITY (outside Judea) to the highways and hedges—to the Gentiles, and constrain*—urge enough to come in, to furnish this feast. "Go ye into all the world and preach the Gospel to every creature." (Matt. 16:15.) The servant that calls the world is always the Christ, either head or body, while the servant that guides the Christ is always the Holy Spirit.

We, then, are of those blessed under the *third call.* We Gentiles were children of wrath—strangers from the commonwealth of Israel; but now, by the blood of Christ, we are made *nigh* to God and hear the call. Being justified freely from all things by faith we are clothed with the robes of Christ's righteousness, and invited to come to the feast now spread. Here is food to satisfy every longing—more and better than we could ask or think.

The feast to which we are invited is a spiritual feast of future good things—joys and pleasures in the presence of the Lord. It has a beginning just as soon as we accept the *call* and come to it. We at once begin to enjoy and feast upon God's bounteous provision; by hope, by faith, we have a joyful anticipation and rich feast on the *promises* of God.

To come to this feast in any sense, either to the real feast of the future or to the feast of hopes and promises of the present time, involves a leaving of worldly hopes, aims, and pursuits, In proportion as earthly things are abandoned, each may feast now. So the coming in and the feasting by faith and hope has continued during the entire age, until the door of opportunity closed Oct. 2nd, 1881, since which time we do not understand that any may enter to the spiritual feast(—be begotten of the Spirit, and thus enabled to know and understand spiritual things). But there is still time for those in the guest-chamber to continue their preparation for the marriage. We rejoice to know, however, that, though the door to the marriage feast is closed, there is another feast in preparation for *all people.*

Because coming to this feast involves the leaving or sacrificing of earthly aims and pleasures, the world counts those who come, foolish, and it causes such the loss of the esteem of *men.* This is a mingling of bitter experience and sweet hope, and they are proportionate. As we eat his words—feast on his promises—we are strengthened, and will as surely have the cup of trial, death, presented after. Thus it was with our Head and Leader, and thus it must be with all his followers. After supper, he gives also the cup saying: "Drink ye *all* of it," and again he said, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized." (Mark 10:39.)

To our understanding since, this third call ceased, it is no longer proper to invite to *this* feast. Those who have heard, and have accepted the call, came in and the door was shut—the opportunity of entering has ceased forever. Since all have come in, we know that the actual feast, the realization of the things we have long *hoped for,* is at hand.

THE MARRIAGE FEAST

"Jesus continuing to discourse to them in parables, said: The kingdom of the heavens may be compared to a royal person who prepared a marriage festival for his son; and he sent his servants to call those who *had been invited* to the festivities, and they refused to come. Again, he sent other servants, saying, Inform those who are invited—Behold I have prepared my entertainment; my oxen and fatlings are killed and all is ready; come to the festival. But they disregarding it, went away, one to his own farm and one to his merchandise, and the rest seizing his servants, insulted and killed them. And the king was indignant, and having sent his military forces destroyed those murderers, and burned their city." (Matt. 22:1-7 *Diaglott.*)

Some have questioned whether or not this parable is the same which Luke furnishes in very similar language, but with other details, previously narrated. But whether exactly the same or not, there seems to be no doubt that it covers the same period of time, viz: the Gospel Age. God has indeed prepared royal blessings for his Son, and has invited some to share these glorious blessings with him. (Eph. 1:4.) Jesus *first* invited Israel as a nation—as represented in the rulers and chief priests of his day, and in this work he employed his disciples but these servants were disregarded—they refused to come. A second message was sent them at Pentecost through *other* servants; (The disciples at first were simply *justified men,* but on and after Pentecost they were NEW *creatures* begotten of God. 1 Peter 1:3.) but this message also they disregarded, and insulted and killed many of the Apostles. No wonder, then, that their *polity* (city) was subjected to (fire) wrath to the uttermost, and entirely overthrown—Titus' army desolating it in A. D. 70. In this view, as in Luke's parable, two invitations were given to the Jews; and here, as in that we shall find the third message to be to the Gentiles—the Gospel call during this Gospel Age.

"The king said to his servants, The entertainment indeed is ready but those who have been invited were unworthy. Go therefore into the PUBLIC ROADS and whoever you may find invite to the marriage-feasts. And those servants went into the road and brought together all that they met, good and bad, and the feast was well supplied with guests." (Vss. 8-10. *Diaglott.*)

Here the *public roads* in which the call is made, represent the Gentile world, in which, for over 1800 years, the invitation to come to the spiritual feast has been made. All who *hear* and accept the invitation, may come to the banquet. The call does not come solely to the good, but all who have an ear may hear and come—"good and bad." Since all guests are furnished a *robe* (Christ's righteousness) it matters not how poor or ragged they were when they were called; at the feast all stand on an equality, so far as their previous condition is concerned. All are acceptable at the feast if clothed by faith with the righteousness of Christ.

"Just as I am without one plea.
But that thy blood was shed for me,
And that thou bid'st me come to thee;
O Lamb of God, I come, I come."

As in Luke's parable, the *feast* is both a present one of hope and joy mingled with earthly bitterness, and also a future real feasting, or sharing of eternal joys with Jesus our Lord. In this account it is called a marriage feast. The King's Son—our Lord Jesus Christ is to be married, and the bride is found among those invited to the festivities. Yes, those who *sacrificed much* in proportion to what they had, in order to come to this banquet—these are the ones termed overcomers, who are to be united to the King's Son who was also an overcomer.

The full control of the *feast* is given to the Bridegroom, who has become the "heir of all things" and at this time enters office as a King. Before the marriage (union) he appears as King, and inspects or judges of the guests, and selects the *overcomers* (Rev. 3:21). Among those assembled there as guests, he discovers three classes, the overcomers or bride, the guests or friends, and one who had not on a wedding garment—some who did not realize the necessity of having on Christ's righteousness, who did not recognize the necessity of being bought, redeemed, clothed with Christ's merit only, as a pre-requisite to a participation of the feast.

When the King arrives, he makes the two selections: The one (small class) not having on the wedding garment, is deprived of the privilege of guests—bound, and cast into the outer darkness of the world. To the overcoming class he gives his name and a share in all that he hath, by uniting them to himself. They thus become heirs of God, joint heirs with Jesus Christ, their Lord. After the marriage, in joyful praise a "great company" of the bride's loved companions shall say, "Let us be glad and rejoice, and give honor to (God), for the marriage of the Lamb *is come* and his wife hath made herself ready." Rev. 19:7.

These though not of the overcomers, not of the Bride, are nevertheless beloved of both Bridegroom and Bride. They are the great company of Rev. 7:9 and in Psa. 45:14, are called, "the virgins, her companions which followed her," who also shall come into the palace of the King with gladness and rejoicing. (Vs. 15.) These will be the *guests* at the great supper, and after the marriage is accomplished, they shall enjoy the feast with the Royal Family, as it has been written to them, "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:9.)

Matt. 25:1-10, seems to show this closing end of the age, when some having gone in during the entire age, the Bridegroom King comes, and they of the living that were ready

* The word translated *compel* in the old version is, in the Diaglott, *constrain;* the same word is rendered constrain in Matt. 14:22; Mark 6:45, etc., of old ver.

to go to the supper went in with him and this ended the admittance—"The door was shut." Since the King came in we believe that the inspection of the guests has been in process. Now is an important time—a testing time. Who will be cast "into outer darkness"—the world's condition, on account of denying the Lord's having bought them—taking off the wedding garment? "Who shall be able to *stand?*"—be accounted worthy, as his bride to "stand before the Son of Man." Take unto you the whole armor of God, that ye may be *able to stand.*"

In answer to questions of those anxious to be at the Marriage Supper, we would say: If you heard the call, i. e., the gospel invitation to the feast of good things God has prepared, and having heard, if you accepted and commenced to feast upon the promises before the call ceased by the shutting of the door (Oct. 2d, 1881), then, we understand the Scriptures to teach that you have yet opportunity to make your calling and election sure—even to the highest position as the Bride of the Lamb. Even now in the hour of inspection, let us lay aside every weight, and every besetment of earth, and run with patience the race for the prize of our high calling.

QUESTIONS AND ANSWERS

Ques. Please let me know by what name you people call yourselves? What denomination?

Ans. We are strictly unsectarian, and consequently recognize no sectarian name, believing with Paul, (read 1 Cor. 3:1-4) that where one saith I am of Paul, and I of Apollos, or I am a Baptist, or I a Methodist, etc., it is an evidence of *carnality*, and consequently in opposition to the Spirit of Christ. Did Paul or Apollos die for us? If so, let us call ourselves theirs. Were we baptized into the Methodist, Presbyterian, Baptist, or other denominational churches? If so, we *are* members of it, and should be properly recognized by those names. But if we were baptized into the one body or church of which Jesus is the one and only Head, then we are *members* in particular of his body, and the only name appropriate would be his; Scripturally called the "Church of Christ," "Christians," "Church of the first born," and such like general names. Again we would remark that ours is the only Scriptural basis of Christian *union*, viz: We have no creed (fence) to bind us together or to keep others out of our company. The Bible is our only *standard*, and its teachings our only *creed*, and recognizing the progressive character of the unfolding of Scriptural truths, we are ready and prepared to add to or modify our *creed* (faith—belief) as we get increase of light from our *Standard.*

We are in fellowship with all Christians in whom we can recognize the Spirit of Christ, and especially with those who recognize the Bible as the only standard. We do not require, therefore, that all shall see, just as we do in order to be called Christians; realizing that growth in both grace and knowledge is a gradual process. Nor do we see reason to expect that any but the *watchmen* of Zion will "see eye to eye" (Isa. 52:8.) until that which is perfect is come, when "that which is in part shall be done away." (1 Cor. 13:10.)

If all Christians were to thus free themselves of prescribed creeds, and study the Word of God without denominational bias, truth and knowledge and *real* Christian fellowship and unity, would result. The Spirit of the Head would pervade the unfettered members of the body, and sectarian pride would vanish. Thus we believe, thus we practice, and thus we teach. It becomes our duty to denounce sectarianism and the God-dishonoring creeds of men which while contradicting each other, unite in misrepresenting God's Word and character. Because these are *bonds* which hinder God's children from rendering him the homage due unto his name, hinder their *knowing* him, hinder their worshipping in *spirit* and in *truth*, and also hinder them from enjoying that joy and peace which their Father designed they should have. We "cry aloud and spare not."

Because we believe sectarianism to be a snare of the devil, and in opposition both to God and his saints, therefore we labor to set them free, and bring them into the liberty of Christ. That this has been so accounted before the present day by holy men of God, we quote you from the words of JOHN BUNYAN, whose name is a household word, and one of whose books has been more read than any other ever written except the Bible—"Pilgrim's Progress." He wrote:—

"Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious (or sect) titles of Anabaptist, Presbyterian, Independent, or the like. I conclude that they came neither from Antioch nor from Jerusalem, but from Hell and Babylon, for they tend to divisions: you may know them by their fruits."

JOHN BUNYAN.

John Bunyan was a Christian whose creed was the Bible. (He was commonly *called* a "Baptist," though, then, and in a few Baptist churches now, the Bible is the only written confession of faith.) He was imprisoned in Bedford jail by the English Church in 1660, because he thus believed. It was while there imprisoned that he wrote of "Pilgrim."

Ques. Was not the *typical* perfection of the Jews the perfecting of the *human*, to which their sacrifices pointed?

Ans. The sacrifices and people and reconciliation, were all alike typical of the *real sacrifices, all people*, and the reconciling of *the world.* To re-concile is to harmonize again. It of course means a reconciling of two already existent beings—God and man. Because of the ransom and reconciliation, man is to be liberated from *death* and restored to perfection. This certainly involves no *change* of either God's or man's nature. Hence, we argue that the benefit of Christ's ransom is to men *restitution* of what was once possessed—perfect manhood. The change of nature (to become *new* creatures) is only made during this age, and results from *self-sacrifice* after justification.

Dear Brother R. I have not been a reader long and cannot understand how you harmonize, the article in the Dec. No., "The Blessed Dead," with "The Door Was Shut," article which appeared in a previous number of the *Tower.* Please explain.

Ans. To our understanding, all who died previously to Oct. 2nd, '81, passed into a "sleep," or "unclothed" condition to wait for this time, when the sleeping should be awakened in resurrection by their Lord, or the unclothed be clothed upon of their spiritual body—their house from heaven. It has not been a *blessing* to *die* and thus fall asleep; but now since we live to the time when we may step from the earthly tabernacle into the heavenly (spiritual) body, without a moment's *sleep*, it is a blessing. To be thus "changed in a moment"—not unclothed for an instant, but translated from the natural to the spiritual condition instantly, is a privilege never before enjoyed. Since this glorious time is come, "Blessed are the dead which die in the Lord *from henceforth,*" (Rev. 14:13,) because as Paul expresses it, they may now be "clothed upon with their house which is from heaven." (2 Cor. 5:1-4.)

The human is to *die*—the earthly form must be *laid off*, as Jesus our pattern showed us (2 Pet. 1:14) but the new life hid with Christ will not die, though it slept until now. Now we understand that the exaltation of the members of the Christ who were asleep has taken place, and the exaltation of those who are alive and remain, is due; and the remaining members of the body will, each in his turn soon experience that glorious change, from his *sleep* to the perfection of life as immortal spiritual beings like himself—by investing or clothing them with their house from heaven. Thus it may readily be seen that we the living, left over unto the *presence* do not precede the sleeping ones, but they rise first: Then we shall be changed in a moment to the same immortal condition—like unto Christ's *glorious* body. As did Jesus so must we all, fully lose humanity, putting off this "tabernacle even as our Lord Jesus Christ hath showed." (2 Pet. 1:4.) This tabernacle—the flesh. It was consecrated to death and must fully die, but we, the *new creatures* who inhabit these bodies, do not die and will not need even to *sleep*, but instantly we shall become more alive than ever; or as Paul says, have "mortality *swallowed up* of life."

We tarry only as the mouthpieces—Priests of God, to sound the trumpet notes of truth until the *white robed Levites* (advanced justified believers) learn to sing the song of restitution and the fullness of salvation, purchased through the precious blood of Christ. (2 Chron. 5:12-14.)

The door which *shut* was not the door into the kingdom, but the door into the guest-chamber—to the feast. (See article on Feasts.) We understand that though the marriage is not yet accomplished, it is just about to be. The present moments are occupied by the *Bride* in making herself *ready*, and no more guests are now admitted.

Ques. If the door to the "high calling" is now closed what should we say to any who now say, "Lord, what wouldst thou have me to do?" If we are mouth-pieces of the Spirit, we should have a word of the Lord for them—what?

Ans. If it be one who had already consecrated himself

as a sacrifice and entered covenant relationship as a *new creature*, we would say, Proceed as before only more zealously to carry out your covenant and become dead to the world, that in the inspection by our King, who may be approved as one who has been faithful unto death.

If it be one who has never before covenanted, he stands in exactly the position of Abraham. He has the *Gospel* or glad tidings of coming earthly blessings to all who love and obey God. This is the "Everlasting Gospel"—that sin's penalty has been paid, and all men may come into harmony with their creator and live. This was the very Gospel which God preached unto Abraham, saying, "In thy seed shall all the nations *of the earth be* BLESSED." (Gen. 22:18; Acts 3:25.) In this Gospel Age—as we speak of it, there is an addition made to the glad tidings which did not apply before it, and does not apply now, since the door is shut. We now know not only that all nations of the earth are soon to be blessed with opportunities of everlasting life and happiness, but during the Gospel age we have been *privileged* or *invited* to become members of that *spiritual seed* of him whom Abraham typified (Jehóvah), and as such to be the *cause* or *instruments* of the coming blessing. (See Gal. 3:29, and Rom. 11:31, 32.) This last call properly ends, when all the members of that seed have been selected from the world, and then the Gospel message stands just as it did to Abraham—the privilege of joining the blessing *seed* being ended by accomplishment.

We would say then to such, Live good moral lives—lives of communion with God, engaging in, and promoting every good word or work according to your ability. But you are not now called upon to *sacrifice* yourselves nor your sinless pleasures and comforts. It is proper that they should abstain from *sins* to the extent of their ability, and realize that their ransom price covered all the unavoidable weaknesses which arise from the Adamic transgression. Let them thus trust in the Lord and do good, and soon they will share in the blessings of the reign of righteousness.

The glad tidings of justification and redemption, and the call to faith, repentance, and obedience, which we thus proclaim, is the same which the nominal church has been proclaiming all along, though so greatly mixed with error and superstition as not to be discernible to many as glad tidings. Very few have realized their privilege to *sacrifice* things, to which, as *men*, they have a legitimate right; very few have realized a begetting to a *new* nature. One prominent point of difference however, should be remembered: Our God is not a demon with a heart of stone, unjust, unmerciful, unkind: but a God of LOVE, *plenteous in* MERCY, who *so loved* the world, that he gave his Son that all might come to a knowledge of the truth, and be brought back to perfection of being and happiness. "And for this purpose are the ages to come," in which, to *show* the exceeding riches of his grace and his loving kindness. Eph. 2:7.

Ques. Please explain Matt. 25:46.

Ans. The punishment and reward are of equal duration. We are here told that the reward will be *life*, but in this passage the nature of the punishment is not specified. Readers generally take for granted that it means everlasting *misery* and *torment*. They infer this from some symbolic expressions used in the book of Revelations, which they confess they do not understand. But God's Word nowhere says that the punishment of sin is torment. If we admit what is here stated that their punishment will be equal in *duration* with the reward promised, and will then inquire of the Word—What is the nature of the punishment?—we shall soon have light. We read, "The soul (person) that sinneth, it shall *die*"; —"The wages of sin is *death*, but the gift of God is eternal life." So we find it quite harmonious. "These shall go away into eternal punishment (*death*, from which there will be no release—no resurrection); but the righteous into life eternal."

The power to live comes from God, and he promises it only to the righteous. God has an unquestionable right to deprive all his creatures of *life*, if they will not use it in harmony with his righteous will. But none but a devil of worst stamp could perpetrate eternal hopeless torment and agony upon any creature. Satan has, from the first, been a misrepresenter of God's character and word, and in this matter seems to have succeeded in deceiving many of God's dear saints. Oh, that all might learn to study God's Word in the light which it throws upon itself, and not allow the creeds and traditions of men to twist and warp their minds, destroy their peace and their trust in God, by turning the Word of God into a lie.

To what extent the minds of men may be twisted, is illustrated by the teachings of New England's great preacher of former years—Jonathan Edwards. In preaching upon the eternal punishment of the wicked, which he said was misery and torture, he pictured it so frightfully, that some in the congregation sprang from their seats screaming, and caught hold of the pillars of the church as though fearful of being dropped into the yawning chasm. We quote his sentiments, and, as nearly we can recall, his words:

Addressing the Christians present, he said: Your hearts then will not ache for, and throb in sympathy with your friends and children; you will look over the battlements of heaven and see them in that awful everlasting torture, and turn round and praise God the louder.

What a terrible, strong delusion possessed that child of God, that he could utter such blasphemy. It was a blasphemy against men as well as against the God of love, for if there is or ever was in all the universe of God, so awfully degraded a being that he could have everlasting joy at the expense of another's everlasting misery, that one is too miserable a wretch to be worthy even of the name of devil. If being made like our glorious and perfect Head would annihilate in this manner every spark of *love*, *pity*, and *mercy*, then should we earnestly pray and hope that we to his likeness should *never* attain. Take it home to your own heart, thinking Christian—Have you by death lost a loved and cherished son or daughter, brother, sister, father, or mother, or friend, whom you feel sure walked not *"the narrow way to life"?* Think, then, of what a change must come ere you could blend with their cries of anguish, your shouts of joy and pleasure.

But no longer will such preaching frighten the people; the picture is so wide of the truth that the unprejudiced *thinker*, both in and out of the church, sees it to be the very opposite to the character of a God of love. For this reason, though the Bible has not changed, nor their creeds, theologians have generally abandoned the *fire* theory, and now say the punishment will be a gnawing of conscience. Yet when wanting to alarm some one into *love* for God, they will add that the lashings of conscience will be *even more terrible than flames*

No wonder that many sectarians imitating their conception of a God, become loveless and hard, and in their families exalt the rule of fear, rather than the rule of love. No one knows how bad an effect is produced on civilized society by the monstrous ideas of God's character, as instilled by the traditions of men.

All heathen nations have horrible images of their Gods. All picture them horrible, with *malicious power;* and though Christians ignore pictures and images, yet they draw a mental picture of their God as dreadful. It surely needs much help to love a being such as they are taught he is. The wonder is that every intelligent person has not been driven into *infidelity* by it, and we verily believe that many more are skeptical than openly profess it: their actions speak loudly of it.

In God's Word we see how evil was permitted for *good* reasons, and that the "little flock" now being developed, instead of rejoicing in the misery of ninety nine one hundredths of their fellows, will be praising God and manifesting the exceeding riches of his grace in the ages to come, by blessing all the families of the earth.

Vol. III PITTSBURGH, PA., MAY, 1882 No. 11

VIEW FROM THE TOWER

Many letters received tell of much interest among our readers. As requested, a number reported the observance of the anniversary of our passover sacrifice. It was very generally observed—reports coming from all directions. The largest of these small gatherings were at Newark, N. J., and in this city, the attendance at each of these being about the same—sixty persons.

The reports indicate that these meetings wherever held, were solemn and impressive—blessed seasons. Here, it was a very precious season. We recounted the scenes of the upper room at Jerusalem 1849 years ago. We looked at the type which Jesus and the twelve had met to observe. Through the type, we saw the antitype—*our* deliverance from the world through the death of Jesus our Lamb.

Then we saw that the law shadow ceased with that last observance of the passover. That there the *reality* commenced by our Lamb being slain—the same day. We saw clearly that Jesus had not only substituted himself for the typical lamb, but had substituted his supper of *bread* and *wine* (*emblems* of our Lamb's body and blood) as instead of the flesh of the type. And we saw how, so often as we celebrate the anniversary with these emblems, we do show forth our Lord's death.

Then we commemorated the supper, examining as we did so, the import of the *broken* bread of which we partook, and of the wine of which we drank. We heard Jesus' words, that it was *his* body and *his* blood. Then we heard His further testimony—that if we drank of the *cup*, it meant that we were sharing or filling up the sufferings of Christ, as members of his body. Next we took Paul's testimony, 1 Cor. 10:16, 17. (Diaglott.) "The cup of blessing for which we bless God—is it not a participation of the blood of the anointed one? The loaf which we break—is it not a *participation* of the BODY OF THE ANOINTED ONE? Because there is ONE LOAF we the many are ONE BODY; for we all *partake* of ONE LOAF."

We endeavored to take in the full import of this teaching; to see how we must drink of his cup of suffering and death, in order to share future glory with him. The breaking of the *loaf*, represents our mutual strengthening of one another as members of the BODY. Each must do his share, according to his ability to strengthen and nourish and build up the body. We thought of the *order*, bread first, and then the wine. We saw that thus our Lord gives us strength through the food—truth, before he passes us the cup of death and sacrifice. None can *sacrifice*, until strengthened by the exceeding great and precious promises.

We have regretted since our last issue that we recommended raisin juice, as a substitute for wine. Upon further reflection it seems to us that *wine* is the only proper *emblem*. All Scriptural references to wine indicate that it was of a sort that would intoxicate. In fact any wine which, when freely used, would not stupefy, (deaden) would not represent what is shown by the cup of which we are to partake. As we *part*-take of the cup of Christ's sufferings and death of the human will and nature, it gives a *deadness* to worldly things. At the same time it gives a blissful peace of mind. This is well illustrated by the symbol—wine. It produces the most thorough stupor or deadness to surroundings of any liquor. Now consider the Apostle's words: "Be not drunk with *wine*, wherein is excess; but (do that which would be symbolized by it) be ye *filled* with the *spirit*." If filled with the Spirit of Christ we will be dead to the world and daily desirous of drinking more and more into His cup, while at the same time filled with a peace the world knows not of.

At our Pittsburgh meeting, both wine and raisin juice were provided; but under the influence of the above considerations, all partook of the wine.

A correspondent inquires, Why keep the supper since the Lord's *presence*, since Paul says: "Till he come." 1 Cor. 11:26? Since it is an emblem not only of the death of our Lord Jesus, but also of the death of His Church, which is his body, it is proper that we should thus signify our "participation of the blood of the anointed *one*." While any of his *members* are yet in the suffering, or crucifying condition, the sufferings of Christ are not ended. The head, and all but those of us still in the flesh, have, we believe, entered into the glory of power. The members who preceded us, having finished their course, no longer need to declare annually their continued determination to share in his death; but until the Christ in the flesh has fully died, and the Christ—the New Creature has been completed, it is appropriate to show forth the death.

Our Brother Keith, whose trip through Michigan was announced last month, was suddenly called home by the death of a little one. Not, he writes, for the sake of the dead, but for the comfort of the living—Sister Keith being quite ill. The Lord bless them and grant that this, as one of the "all things," may work for their good. Bro. K. writes, that the Lord willing, he will soon make a more extended trip in the direction intended, including other places. You will probably hear from him in due time. Any (in that North-Western direction) desiring him to meet with them, may address this office.

Bro. Adamson is holding some very successful, and we trust very profitable meetings in Mercer county, Pa.

Bro. Leigh, who has been preparing for some time, is about to go forth.

The number of orders for "Food," which have come in by every mail, indicates that some are doing effective preaching by loaning reading matter. We have still plenty of these pamphlets. Order all you can use to advantage.

We fear that the last supplement—the "Tabernacle" tract has not had the deep study and care which such a subject requires. It is strong meat even for those who have had their senses exercised (Heb. 5:14.), and requires thorough mastication. Read it at least twice or three times. Do not loan this last to any but fully consecrated Christians.

We subjoin extracts from a few of the many precious letters received.

LONDON, ENGLAND, April 5, 1882.

Editor Zion's Watch Tower.

MY DEAR BROTHER:—The copy of the TOWER and "Tabernacle" came duly to hand, for which please accept my most grateful thanks. I have read carefully to see if I could find anything contrary to the precious word of truth, and confess if this is the mystery hid from the ages, it is magnificently grand and *glorious*, and worthy of our only immortal God and Father. It is blessed to contemplate as concerning man's future blessedness and wonderful *salvation;* in fact it seems to be the embodiment of *justice*, *mercy* and *love*. No wonder Paul exclaimed: "Oh, the depth of the riches and wisdom and knowledge of God!"

I have a brother, a D. D. in the Methodist Church, and have been always told I was called to preach the blessed glad tidings, but I never have felt satisfied with *orthodoxy*, although I have been a member for twenty-five years. I threw out the doctrine of natural immortality *five* years ago, the Trinity *three* years ago, and with the Em. Diaglott and Bible, with other helps, have been feeling after the truth. I left the Methodist Church three years ago, and though often asked to join that and others, never felt willing, the Saul's armor of the creeds did not fit, and it seemed to me I could not fight the good fight in *them*. I desire to fight the fight of Faith, and lay hold of everlasting life. I have held up the thoughts given in your works of "Tabernacle" and "Food" to some of Spurgeon's people, and they were unable to gainsay me. It does seem to be too *good* to be *true*, but nothing is too hard for God, and I confess I see a harmony between the infinite Creator and created (fallen) man, given in the Bible as brought out by the light from your exposition, that I never have seen *before*. It satisfies my understanding and my longing spirit. Can I with fair speaking ability be exalted by our dear Lord to the high honor of telling or preaching the glad tidings, which are to all people, that Jesus anointed tasted death for every man, and all may look and live? Whatever tracts and instructions you have in the divine mysteries of truth will you have the kindness to forward by return mail, as I may be required to leave London by the 1st of May, and please instruct me how and what to preach so as to accomplish the blessed work God wishes done.

Was this a *revelation?* Where did you get these clear ideas? They must have come from above, for all wisdom comes from God, and he giveth it liberally and upbraideth not. Pray that I may be led into the truth, and that I may be free indeed.

Yours in hope, ———.

CALEDONIA, MISS., April 8, 1882.

DEAR BRETHREN:—The Emphatic Diaglott, mentioned in this month's issue of the WATCH TOWER, is the very book I want (or rather need). I do wish that some good friend would pay for it for me, as I am not able to at this time. I am a colored Congregational minister, and am anxious to know the truth of God's word, but I am too poor to purchase the Bible helps I need. I have learned more from "Food" and "Tabernacle" in two or three weeks than from anything else in ten years. I am grateful to you for them, and for the paper also. I and all that have seen and can understand them are much interested. I have no means with which to purchase, and I want them so much that I am forced to beg for them.

Yours in Christ, ———.

NOTTINGHAM, ENG., Feb. 24th, 1882.

DEAR BROTHER:—I thank you most sincerely for what I have received from you this last few days. The "*Day Dawn*," reached me on the 15th, and what I have already seen of it, has both pleased and instructed me. Like its fellow—"*Food for Thinking Christians*," it needs much careful thought; but I am sure it will amply repay it. Last evening I received the "WATCH TOWER" and "*Tabernacle supplement*," and I am looking for more blessing through the perusal of this valuable paper, as each month brings me something fresh.

Tears came to my eyes this morning, as I read the letters of your correspondents who have received so much help and comfort from the December number. To me it was indeed a "feast of fat things." The article on the "*Creative Week*" and the

one of the "*Importance of Baptism*" were a great help to me.

In this number the articles on "Assembling Together"—"*Consecration to a Work*," and Mrs. Russell's Answers to Inquiries, are wonderfully pregnant and helpful. I feel as though I must read my Bible all over again, for the difference between Ransom and Pardon, pointed out in your closing article, had never struck me, though obvious enough when you put it before your readers. I wonder if it will ever be my lot to come over to some of your meetings. I very much long to see this happy type of *Apostolic Christianity Revived*—for such I think it must be—in the persons of its professors and preachers. The books and papers I regard as a blessing sent to my house; and which will bring forth fruit in my own soul, and I trust in my people also. Believe me to be,

Yours most faithfully in our Lord Jesus Christ,

———, (A Minister.)

OUTLINES OF SERMONS

We have frequent calls for outlines of sermons on these glad tidings, by those in various places who desire to publicly make known the glories of our Father's plan.

To such we would say, we have now prepared suggestive outline notes for six sermons, explanatory of the "*Chart of the ages.*" (This chart most of our readers have received as a supplement to July, '81 issue.) A copy of these notes will be mailed *free*, to those who are anxious to use them. You may order at once.

When you receive them, commence with the first, and with your chart placed in good position, thoroughly acquaint yourself with the first, and so with each of the succeeding ones in order, study much and thoroughly.

Then, when thoroughly conversant with them, lay aside your notes and give the discourses in *your own* language. *Patient perseverance* will enable you to place the plan before your hearers in a strong and convincing manner. Always bear in mind in study and presentation that "*Order* is heaven's first law."

The small charts (33 inches wide) will answer to begin with, and are well adapted to an audience of about a dozen. We will have larger charts for any who prove themselves capable of using them to advantage.

Your chart should hang in a much-used room; you should often run over it mentally, noting its various points, and thus be refreshed with the hopes illustrated, and prepared to give a general presentation of its significance to interested friends; an explanation of Chart is in "*Food*," p. 105. Our American readers may all have them by ordering—they cannot be mailed to Europe.

EXTRACT FROM A LETTER

Paul, an Apostle of Christ Jesus, through God's will, to those saints who are in Ephesus, even to believers in Christ Jesus—favor to you and peace from God our Father, and from the Lord Jesus Christ.

Blessed be that God of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies by Christ, even as he chose us in him before the foundation of the world, that we might be holy and blameless in his presence; having in love, previously marked us out for sonship through Christ Jesus for himself, according to the good pleasure of his will to the praise of his glorious beneficence, with which he graciously favored us in the beloved One. By whom, through his blood, we possess the redemption—the forgiveness of offences—according to the opulence of his favor, which he caused to overflow towards us, in all wisdom and intelligence, having made known to us the secret of his will according to his own benevolent design which he *previously purposed in Himself* in regard to, *an administration of the fullness of the appointed times*, to re-unite all things under one head, even under the Anointed One:—the things in the heavens, and the things on the earth—under him; by whom also *we obtained an inheritance*, having been previously marked out according to a design of him who is operating all things agreeably to the counsel of his own will; in order that we might be for the praise of his glory—we who had a prior hope in the Anointed One."—Paul's Letter to the Ephesians. (Chap. 1:1-12, *Diaglott.*)

TRIBULATION AND PEACE

Both are promised us: "In the world ye shall have tribulation, but in me ye may have peace," said Jesus. (John 16: 33.) Do you have any tribulation? Yes? Then make sure that it does not arise from natural causes. Possibly you are being paid back in your own coin—possibly you deserve the tribulation which you receive. If so, be diligent to repent and reform. Let none of you suffer as an evil doer; yet if any man suffer as a Christian, let him not be ashamed. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you FALSELY, *for my sake*," said Jesus. "Rejoice and be exceeding glad, for great is your reward in heaven." So then, if we suffer for the cause of Christ and His word, we should thank God and take courage, and remember that by the sharing in His sufferings, our future reward is secured. "If we *suffer with* Him, we shall *reign with* Him," said Paul.

Sufferings in the present time, for the truth's sake, we are to reckon a part of our *wages*, and all who think they are *running* for the heavenly prize of our high calling, should look for these wages as a proof that they are so running as to obtain that prize. (1 Cor. 9:24.) Do you experience but little or none of the sufferings of Christ now? Do you begin to count the time of suffering over, and are you building your hopes on the fact that in times past you suffered a little for Christ's sake? That is a serious mistake; it is one of the devices of your adversary to put to sleep the saints of God, saying peace, peace, while we are yet in the enemy's country. It is the fatal error with which he has lulled the nominal church to sleep, from whose condition we have just escaped. Jesus and Paul ran and suffered to the very end of the race, and Jesus said that the disciple or follower is not above his Lord and teacher, that if they called the master the prince of devels, they would call the disciples devils.

"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain thy crown."

Then, beloved, if you do not *suffer* you have good cause for fear that you are not living up to your covenant—that you are not confessing Him and His word before men by word or act as you should do. If this is the case you are not overcoming the world, but are being overcome and silenced by the world. Of such, Jesus said: He that is ashamed of me and my words, in this adulterous and sinful generation, of Him will I be ashamed before my Father and before the holy angels. The present generation (church) is adulterous in that it is mixed up with and united to the world, while claiming to be betrothed to Christ. "In the world ye shall have tribulation"; and you may expect it to come as it has always done—through the world's church—the nominal systems. Thus Jesus and the apostles and the early reformers all found it, and thus some of us find it today.

But it is not tribulation only, which we are to get, though that is all we expect of the world. No, Jesus says, in him we may have *peace*. We may have both tribulation and the peace at the same time. We get a peace which so overbalances the tribulations, that we may say, we reckon the present afflictions and scorns of the world as *light* indeed, when weighed with the hopes of coming glory on which our peace is builded.

Do any of the faithful in tribulation *for Christ's sake* yet lack the peace? It is because you lack faith to lay hold of the promises—the exceeding great and precious promises made to those who take up their cross and follow in His footsteps—suffering with him. To such we would say:

"Soul, then know thy full salvation;
Rise o'er sin, and fear and care;
Joy to find in every station
Something still to do or bear.
Think what spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of Heaven, cans't thou repine?"

But if you have peace without the suffering, while all men speak well of you, BEWARE! That is the peace of a sleep in which one dreams that he is filled and crowned and awakes to find himself empty—the peace of a dead calm on the ocean.

"Blest be the sorrow, kind the storm,
That drives us nearer home."

Unless you get your vessel into the winds, and be tossed about on a tempestuous sea, you may never reach the port for which you set out. Hence we say to some, Beware! to others, Take courage! and to all we repeat the words of Jesus: "Be thou faithful *unto death*, and I will give thee a crown of life."

"Sure we must fight, if we would reign.
Increase our courage, Lord;
We'll bear the cross, endure the pain,
Supported by thy Word."

FULL CONSECRATION

O sacred union with the Perfect Mind!
Transcendent bliss, which Thou alone canst give.
How blest are they this Pearl of price who find,
And dead to earth, have learned in Thee to live—
And thus while dead to human hopes I lie,
Lost and forever lost, to all but Thee:
My happy soul since it hath learned to die,
Hath found new life in Thine infinity.
With joy we learn this lesson of the Cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in human death, the life of God. —*Selected.*

PAROUSIA WELL DEFINED

The *Sabbath Advocate*, in an article opposing our views relative to the personal presence of Jesus unseen, during the "harvest" or end of this age, in a recent issue said:

"Some try to make it appear against our view of the personal coming of Christ by saying that the Greek word from which the word coming is translated is *parousia*, which means presence, and is sometimes so rendered, even in the common version. But this is an extraneous or overdone effort, for when the word *parousia* is used with reference to the Saviour's coming it has the understood meaning of presence after having come; so when the coming of Christ is expressed by the word *parousia*, it means his presence after his having come; so it implies his personal and actual coming first in order to have his presence."

We admire the candor of the above statement. We could not ask to have it better stated. The writer admits our claim that *parousia* signifies presence, and always so when used in connection with Jesus' second coming. But he evidently thinks that he quite overthrows our argument when he says: "*It means his* PRESENCE *after having come.*" Why, brother, that is what presence always means; it is for this reason that we insist that the word coming is an improper translation of the Greek word *parousia*. Coming signifies an incomplete action—if Jesus is *coming* then he has not *arrived;* if he has arrived he cannot longer be said to be *coming*, but to be *present;* hence the force and importance attaching to the word *parousia*. The difficulty and hindrance of many in the appreciation of this word lies in their preconceived idea that presence always implies physical sight. Suppose your room were filled with gas; as you enter, your physical sight could discern nothing, but the *presence* of the gas would become known to you by the sense of *smell*. You might discern the presence of a friend by the sense of hearing, though entirely deprived of the sense of sight; or you might know of his presence if informed by good authority in which you have confidence or faith.

Jesus manifests his *presence* now, to some of us; not to our natural organs of sight, hearing or smelling, but to the spiritual eye and ear of faith. God speaks to us through His Word about our Lord's *presence*, just as he tells us about all other spiritual things. If we have the hearing of faith, and walk by faith and *not by* sight, we may know of the Lord's *presence* thus, just as surely as we can know of the crown of life promised. If we have the eye of faith we can look about us and see the very things now transpiring which God's Word assures us will take place in the *presence* of the Son of Man. Thus, by two lines of proof, we may *know*: First, The positive statements of the prophets, and teachings of the Law shadows. Second, The fulfillment of things now as foretold would be in his *presence*. The character of this evidence proves also that only the faithful watchmen—the little flock—will be able to receive it, until he is revealed in judgments upon the nations.

Let us look at some of the texts in which *parousia* (presence) occurs, and let them speak for themselves: remembering, that as the "devil goeth about" "up and down on the earth," *unseen* during the Gospel Age, so the new Prince or ruler of the world will be present and active and *unseen* during the Millennial Age. *Present* as the angels have been during the Gospel Age—(Heb. 1:14)—yet like them also *unseen* and unseeable to the natural eye except by a miracle. The reason of this similarity between our Lord, angels and devils is, that they are spiritual beings and not human. Let us remember that though we have known Jesus after the flesh—as a man—yet now know him so no more, but as the *perfected* NEW CREATURE—the express image of the Father's person, whom no *man* hath seen nor can see. Heb. 1:3 and 1 Tim. 6:16.

One illustration of *presence* and power, manifest only by effects, is Electricity. It is present in that telegraph wire, and carries a message with rapidity and force. Your eye sees nothing, but put forth your hand, touch the wire, interrupt its course, and you will *know* of its *presence* and power. Again, the same invisible fluid brought into contact with a "carbon" produces an "Electric light." Again, the same invisible electric fluid, unbridled in the clouds, we call lightning because, under certain circumstances, it produces a flash of light. It is there present, and is the same fluid, and has the same latent force *before* the flash indicated its presence and demonstrated its power.

This is one of the illustrations used by our Lord to bring us to understand how he will be *present* in the end of the Gospel Age. He says (Matt. 24:27) that if any shall attempt to *define* a location, and say he is here in such a house, or in yonder desert, believe it not. He will come in no such way—but "as the lightning . . . . so shall also the *presence* (*parousia*) of the Son of Man be." Not—he will *come* like the lightning, but he will *be* like the lightning after he has arrived and *is present*. Luke 17:24 puts it yet more forcibly, saying: "As the lightning that lighteneth" (it is the electric fluid that *lighteneth* or causes the flash; then let us read: "As the *electric fluid* which causes flashes of light) . . . . so shall also the Son of Man BE *in His day.*" He will be present in power and force, invisible, except as his judgments flashing out upon the corrupt systems of earth (State and Church) shall overturn and destroy them.

Thus, as we have heretofore pointed out, the Lord says he *cometh* with clouds—a great time of trouble. The governments of earth never saw so many black heavy clouds. In every kingdom the rulers and the ruled are fast approaching open rupture, in which the storm will be clearly recognizable. The lightning force will be found *against* the "rulers of the darkness of this world" (Eph. 6:12), bringing light and knowledge to the poor, degraded and often oppressed subjects, thus preparing them for the *new Prince* of the power of the air (spiritual power)—the Christ—and for a better earthly government under the rule of Abraham, Isaac, Jacob, and all the prophets—raised to *human perfection.*

Already the light is flashing upon the waking ones in the church. They can see the *light* shining from the present Lord, making manifest various things which, during the darkness of this Gospel night, might have been before unnoticed—unfolding in a wonderful manner flash by flash the beauties of his Word. The clouds are gathering and the storm must soon burst, which shall, by its loud, crashing thunder awaken one by one the sleeping—those at ease in Zion. Thank God for that, even though they awake to find themselves in terror in the storm. The Millennial morn is already here, but it is early—not yet light except to the prospective waking, watching Bride, who receives the light of the Morning Star. (2 Peter 1:19; Rev. 22:16.) It will be some time before sunrise, and the weeping must endure for the night, but joy cometh in the morning. When the sun of righteousness shall arise with healing in his wings and he will turn their mourning into dancing, and put off their sackcloth and gird them with gladness. Psa. 30.

Matt. 24:37 says: "As the days of Noah were, so shall also the *presence* (*parousia*) of the Son of Man be." This informs us that we may expect here in the end of this age,

during the PRESENCE of Jesus, a similarity to Noah's time *before* the flood. Now, note closely and see what resemblance will exist. The clear statement is, that as in Noah's day, the people did *not know* of the coming flood, and did not believe in such a thing, so when our Lord *is present* they will *not* know and will not be aware of the impending deluge of trouble. As then they knew not, but attended to the ordinary affairs of life, so here and now, people *know not of Christ's presence.* They complain of us for arousing the slumbering church by saying that Jesus is here, and that the testing and trial is *now* begun at the house of God, and that the nominal, sectarian institutions are even now spued from his mouth (Rev. 3:16), and the true children of God called out. The parallel passage in Luke (17:26) says: "As it was in the days of Noah so shall it be also in the days (in the *presence*) of the Son of Man."

Do we find that with the brighter shining truth our hearts are being established—our faith well founded and settled? If so, it is just what Paul expected. He wrote to the end that our hearts might be established "unblamable in holiness before God, even our Father *at the* PRESENCE (*parousia*) of our Lord." 1 Thes. 3:13.

Peter tells us of some who, at the present time, would deny that there is such a promise as we have just pointed out, viz.; that Jesus would be *present* while all things would continue as they were—the World eating, drinking, planting, etc., unconscious of his *presence.* He says: "There shall come in the last days [of this age] scoffers walking after their own lusts [desires—plans] and saying, Where is the promise of his *presence?* for since the fathers fell asleep all things continue as they were from the beginning of creation. 2 Peter 3:4. Thus we see that there must needs be just such scoffing *in the days* of Jesus as was *in the days* of Noah. Ye overcoming, covenant-keeping saints, lift up your heads, your redemption draweth nigh. At his *presence* he first inspects his household and rewards his faithful, saying: Thou hast been faithful over a few things, I will make three ruler over many things; and then he chastises his enemies. The inspection is now in progress; soon the new rulers will be made manifest, shining forth as the Sun in the kingdom of their Father. Brother, sister, seek with all diligence to make your election *sure.* Study to show thyself approved unto God, and be not only a *student,* but a *doer* of his will.

"AN ANSWER TO EVERY MAN"

"Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Let us notice in this passage some things in connection with our hope. And while we give our principal attention to things relating to it, let us not overlook the importance of sanctifying the Lord God *in our hearts,* that is, set apart and "make the means of holiness." Let Him be the *sacred presence* to whom we shall, bring all the issues of the heart, and the pattern to which we shall make our whole life and character conform. As we are reasonable beings, we should *use* our *reason* for God-given purposes, nothwithstanding that the "wise and prudent" assume to monopolize the freedom of its use.

It is but reasonable to suppose that men will ask us a reason for the hope that is in us, especially as we are supposed by many, to have such a *peculiar* hope. It may not be amiss, then, first to state what hope in general is, and then what our hope in particular is; after which we will give a *reason* for entertaining *such* a hope.

Hope, in general, looks to the future for some good, with at least some expectation of attaining it, or with the belief that it is attainable. It presupposes that the present position, condition, or whatever, is undesirable.

For our present purpose, we will assume what is an obvious fact, that the condition of the world and of man is one that it is not desirable to have continue forever. The pains, and groans, and tears, and dying struggles, the separation and estrangement of friends, the sufferings caused by ignorance and weakness; all are good and sufficient reasons for dissatisfactions and causes of unrest. But we have *hope.*

When we look about us and see how selfish man is, without the knowledge and love of God, as the majority are; when we see human beings come into the world diseased from the first, physically and morally, and environed with evil influences, borne down with a load of woe too great to stand upright under and finally sinking under its weight and disappearing in death; when, on account of this accumulation of individual distress and misery *society* becomes foul and corrupt, breeding moral pestilence, and growing "worse and worse;" when, on account of all this aggregated evil, *governments* become weak and tottering, when wide-spread ruin seems to be inevitable and certain, when all hearts fail and all cheeks pale, when skeptics speculate, and many professing Christians doubt, and almost all are *perplexed;* when the "whole creation *groaneth*" under the effects of the curse of *sin* we have *hope.*

Our hope is that the curse of sin will be removed, that the reign of evil will come to an end; that governments now under the control of the powers of darkness, shall be brought under the sway of the Prince of Peace; that where evil, in all its hideous forms now holds carnival, righteousness and peace shall have dominion; that all hearts shall be made glad; that the crooked shall be made straight, and the rough places smooth.

We have hope that not only the living of this or the succeeding age shall see this condition of things, but that *all* who have ever lived shall *see it together.*

That a great jubilee shall come and *all* men shall be set free from the captivity of death.

We have hope that the earth itself shall feel the change, and that instead of thorns and thistles and poisonous plants, healthful productions and life-giving fruits shall take their place.

We have hope that to insure all that and make it permanent and lasting, God will establish a government in the heavens which shall rule *over* all in truth and righteousness, that this government shall so thoroughly bring under subjection every hitherto evil and turbulent *element,* in fact, melt them, that men will have no use for instruments of death, but shall fashion them into instruments of agriculture and the useful arts.

We believe that the ministers of that government are being disciplined and educated for this high and important work *now,* and that this is the principal work which the Almighty is accomplishing in this world or age; that this special work is about complete, and that soon the new arrangement and order of things will commence, and that when fully inaugurated, all men will *know* what is duty and be able to perform it, having all hindrances, such as hereditary taint, and evil surroundings removed; man will be *free* to do the will of God, and from past experience with evil, *willing* to do it, that this will be the *rule* at least; that the rulers in this government will be composed of such as have been *men,* but who through sanctification of the spirit and knowledge of, and *belief* of the truth, came into the possession of power, or privilege to become "SONS OF GOD," "NEW CREATURES," proper instruments with which God is to accomplish His grand and glorious designs for the *sons of men* in the ages to come.

Now we know this is hoping a great deal, but we are "ready always" to give "a reason" of this hope "with meekness and fear," (fear lest we become a castaway).

First, then, we will give briefly our reason for believing the Bible to be the word of God, for upon it all our other reason of hope is based.

Certain Jews, called prophets, without knowing what was in the future, undertook to tell a long time beforehand what would come to pass. If they had been disposed to gratify a selfish or ambitious feeling, of course (supposing that they could prophecy at all, with such a nature) their prophecies would be the foretelling of events which they *wished* to have come to pass; whereas, much of the burden of prophecy is of a nature not at all in accord with the spirit of the Jew, and of such a nature that when it did come to pass it was rejected by the Jews.

That their utterances, many, *many* years before were strikingly fulfilled, we shall presently show. We believe and assume that the general character of these men was good, as *men,* that "holy men of God spake as they were *moved* by the Holy Ghost."—2 Peter 1:21. But God, knowing "what was in man," and how liable poor human nature is to warp and distort things to conform to its own *understanding,* did not commit all these sacred things to their understanding, for they did *not understand* their own utterances *at the time.* See Dan. 12:8; Zech. 4:5, and 1 Peter 1:10, 11, 12.

Then, too many of their prophecies, not being in accord with the hope of the Jews, could not have been written to gratify their ambition. If the prophecies had been uttered in accord with the spirit and expectation of the Jews, nothing,

we may well assume, would have been said about the humiliation of Christ, nothing about the ignominious character of His sufferings and death.

One thing is certain, Christ was rejected by the Jews when he did come, and *this* was also foretold—Isaiah 53:2, 3; John 1:10, 11,—and put to death by them because he was not acceptable to them.

That such a man *did* live and die, that such a man was "born in Bethlehem of Judea, in the days of Herod the King;" that he did strikingly fulfill the predictions made hundreds of years before concerning *such a character*, we think very few, if any, will be found, who are informed on the subject, that will deny it.

How marvelously he fills the picture drawn in the 53d chapter of Isaiah, and in the latter part of the 9th chapter of Daniel, also in Isaiah 7:14, and 61:1; and in Jeremiah 31:22, and Hosea 6:2. This last we understand to have, like many of the prophecies (and that is evidently one reason why they were not better understood by the prophets themselves and by the Jews) a *double* signification, that one phase of this prophecy applied to Christ in person, and *that* has *been fulfilled* in His resurrection, and is the pledge that the other phase of it will be fulfilled in subsequent resurrections. These passages referred to, we believe to *have been* fulfilled *already*, and are a reason for our hope, in that we believe the Bible.

Now, let us notice, briefly, how signally prophecy has been fulfilled in regard to the Jews *themselves*. From the 15th to the 68th verse of the 28th chapter of Isaiah, is one of the most marvelous pictures of the condition of the Jews which has had and is having its fulfillment, that the mind can conceive. Also in Jer. 34:17.

These, with many other prophecies relating to the Jews, have had their fulfillment, and so wonderful are they that the Jews, some of them at least, acknowledge it now—they have done so in conversation we have had. We understand that *nearly all* the prophecies relating to the downfall of the Jews have been fulfilled, and that those relating to their *rise* and establishment remain to be fulfilled, and really *are beginning to be* fulfilled.

Thus far we *see*, and it is "the substance (foundation) of things hoped for, the *evidence* of things *not* seen. Without dwelling further upon the truth of the Bible we shall assume that it is the word of God, and found our *hope* upon it; this we are satisfied to do. Let us examine our hope then that the condition of the world of mankind will be improved. But first, there must be a universal *desire* for a change. Many have that desire *now*, but many have no such desire, they are satisfied with it as it is; "their eyes stand out with fatness," they have all they wish, but the oppressed of all nations now long for a change; but we understand from the Word, that the present governing power will become so burdensome, and so inefficient, and incapable of promoting the happiness of mankind, and really so *conducive to evil* that *all men* will clamor for its overthrow and desire its removal. *Already* this condition of things begins to be manifest. Already, agencies for the overthrow of governments are taking on organized forms and making themselves felt, to the dismay of kings and peoples. But the agencies which are being put in such active operation for the overthrow of the present governing power, are themselves so full of evil, that instead of bettering the condition of mankind, they will only make it worse, until the whole world will be satisfied that the wisdom of man is folly, and will long for a king who shall reign in righteousness.

We think that the rapid increase of moral corruption (now so apparent to those who are "looking") will quickly ripen the harvest of iniquity that is now so nearly matured, and culminate the general ruin in a comparatively short time, and that then "the *desire of all nations* shall come."—Hag. 2:7.

That the condition of things generally will grow more distressful and appalling until the world shall be tired out, "*dissolved*," (be "*burned* up") with the legitimate result of sinful *rule*. (God permits "the fire of his jealousy," to turn the hearts of men to himself.)

That Satan is now permitted to rule, John 14:30, Eph. 6:12, and 2:2, also Joel 3:9-16. "Proclaim ye this among the gentiles (nations) *Prepare war*, wake up the mighty men, let all the men of war draw near, let them come up, beat your plowshares into swords and your pruning-hooks into spears," &c. "My *determination* is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, (the natural result of sin,) for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

See Isa. 13:6-12 and Zeph. 1:14-18. Read carefully, and may the Lord give thee *understanding*. Should some one say: "But these prophecies are concerning Judah and Israel," &c., we should answer: God's "wrath is revealed from heaven against *all* ungodliness and unrighteousness of men," and it is evident that when the prophetic eye was opened, the prophet saw in rapid succession God's dealings with sin and iniquity clear through to the end of his indignation, and recorded it in that mystic way: and it requires the *same spirit* in the minds of the readers to *understand* that rested upon the minds of those who wrote. The light that shines out from prophetic utterances is only recognized by the eye of faith; for "none of the wicked shall understand, but the wise (but not according to the wisdom of *this* world) shall understand." Dan. 12:10.

This is some of our "scriptural reasons" for believing that a time of trouble will precede a time of righteous rule and *restoration* (*regeneration*). Matt. 19:28. Now, we know this is not the teaching of the "wise and prudent" (of *this* world or age), but God says he will "bring to *nothing* the understanding of the prudent, and these things are *hid* "from the wise and prudent." 1 Cor. 1:19; Matt. 11:25. We know that we who hold these views are *nothing*, according to the wisdom of *this world*, not having "even a *name*," but God has said he will take the "things which are *not* to bring to naught things that are, that no *flesh* should glory in his presence." 1 Cor. 1:28, 29.

Now, the wise (of this world) say the world is growing better and better. Let us look at *that* for a moment and see if there are no indications of storm.

We will ask the questions, and you can answer them for yourselves. Can men leave their buildings open now more safely than formerly? Are there less locks and safes sold? Is there less murder and bloodshed than usual? Are there fewer prisons and convicts, less theft and *arson?* Are the instruments of war fewer and less formidable, are there less revolvers sold? Do men, by their *actions*, show that they love each other better than formerly? Do they *legislate* to benefit the poor more? Do *capitalists* make it easier for the laborer? Do they love the laborer (or his labor) and give him a nice, large slice from their loaf? Does the laborer love the capitalist, and do they work for each other's interest? Are the churches purer and better and less worldly, plainer and more simple, and true and good, so that the worldly man is rebuked by their good works, and has he confidence more than formerly in church members? Are there no grasping monopolies; if so, are there less of them, and are they working for the general good of mankind? Is it *real easy* to get honest, self-sacrificing men to hold the reins of government and stand at the helm of state? Are there less "election frauds" than when we were boys? Is purity and chastity—but we will go no further now in the slimy catalogue. Let those who think the world is growing better wade on through the sickening pool. Now, let us notice the scriptural reasons for hoping that there will be a better condition of things to succeed this. In Isaiah, second chapter, we read—but, says one that was "concerning Judah and Jerusalem;" yes, we know it did concern them, and concerns them yet, and concerns *us*, too, now. May the Lord give thee understanding: "And it shall come to pass in the *last days* that the mountain (government) of the Lord's house shall be established in the *top* of the mountains, and shall be exalted above the hills (will be the *ruling* power), and all nations shall flow unto it, and *many people* shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His way, and we will walk in his paths, for out of *Zion* (glorified) shall go forth THE LAW, and the word of the Lord from Jerusalem," and "He shall *judge* among *many nations*, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war *any more*." "In *that* day I will make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Hosea 2:18. See also Isa. 11:6-16.

"And I will come *near* to *judgment;* and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord." Mal. 3:5. Then through the judgment (swift retribution of this ruling power) abroad in the earth, they will "learn righteousness." Isaiah 26:9.

Does some one say, "I wish I could live when that time comes?" You will, my friend, according to our *hope;* for "the glory of the Lord shall be revealed, and *all flesh* shall *see it together*, for the mouth of the Lord hath spoken it." Isa. 40:5. Yes, we *hope* for the World's "restitution," and why

not when it is so desirable and is spoken of "by the mouth of His Holy Prophets, from of old." Acts 3:21 E. D.; Eze. 16: 44, 63; Matt. 11:24, 25.

We can come to no other conclusion from these scriptures referred to, than that the nations of earth, including Sodom, are to live again, and that when restored will profit by past experience, and be ashamed of it; that it is the design of our Heavenly Father to restore, through Christ, all that was lost in Adam; that hence "there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24:15; that *this* is the age of *generation*, and that the one to follow is the age of *re*-generation:—Matt. 19:28—that this generation all die on account of Adam's sin, but will all live again on account of Christ's righteousness. 1 Cor. 15:22:—Rom. 5: 18, 19. But not that all will be brought to the same kind of life finally; for those who will give up the *natural* with Christ and *fill up* the afflictions which are *behind*, shall be made "partakers of the *divine* nature." That there is clearly a difference we can but conclude from 1 Cor. 15:23, 48. Here Paul is evidently speaking of both resurrections; that is, of the *dead*, and of those "from among the dead," though we distinguish the former from the latter by the term *restoration*, and that is the word used in the revised N. T., and in the Diaglott in Acts. 3:21.

We have hope that as Christ came to lighten "EVERY MAN that cometh into the world," so every man *will be* enlightened; not one in a hundred or thousand, but EVERY ONE. John 1:9; that Sodom and Tyre, who did not have as good an opportunity as Capernaum and Bethsaida, will, in the *re*generation, find their condition even better than theirs. If any one disbelieves this we shall have to differ, for we would sooner believe Christ's words: Matt. 11:21-25.

This is a part of the "reason" of our hope, and this hope grows stronger the more we examine the subject and see the evidence brought in. Christ was raised from the dead, according to the Scriptures, and *so* we *have* the *first fruits* of the Spirit."

Some, who are in the light, told us that if our reckoning was correct, favor would begin to be shown to the Jews in the spring of 1878. This was told as early as 1876, though no one at that time dreamed of the source from whence it was to come; but it came at the expected time through the "Berlin treaty." The strangeness of the matter (according to human reason) was that *just at the proper time* a *Jew* was PREMIER of England, a government upon whose dominions the sun never sets; and "who knoweth whether" he, like Esther, had "come to the kingdom for *such a time as this?*" Esther 4:14. And now the Jews, for the first time since the destruction of Jerusalem, are permitted to return to their "sacred city" and worship as they please, and now we are told the temple *is being rebuilt!*

But some one may say: "But they are not shown much favor in Russia and Germany." No; but that is also according to Scripture.—Jer. 49:5, 6: "Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be *about* thee; and ye shall be driven out from men *right forth*, and none shall gather up him that wandereth. And *afterward* I will bring again the captivity of the children of Ammon, saith the Lord." Again, in Micah 4:6, 7: "In that day, saith the Lord (and we think that day *is dawning*, will I assemble her that halteth, and I will *gather* her that that *is driven out*, and her that I have afflicted; and I will make her that halteth a remnant, and her that was *cast off a strong nation*, and the LORD shall reign *over* them in Mount Zion from henceforth, even forever." These are but a few of the Scriptures bearing upon this point. We cannot, in an article like this, consider but a small portion of the evidence.

But we have a still greater and more glorious hope, and that is the one in which all the others center and are bound up. It is the hope of being made *perfect in Christ*, of being made partakers of the *divine nature*. It is the hope of completing our adoption as *sons of God*. Eph. 4:5, 6, 7; John 1:12; 1 John 3:1. For this hope the world is anxiously *waiting*. Rom. 8:19. It is nothing less than the hope of "obtaining the glory of our Lord Jesus Christ." 2 Thes. 2:14. But before we can come into the possession of this hope there is much suffering and trial to be endured; there is the "dying daily" until we *are* dead with Christ.

But we are willing, and *do* count all things but vile refuse. so that we may gain Christ and be found in Him. Eph. 3:8, 11 E. D. Now, the following passage will enable us to test ourselves with regard to this hope, for it is a *high* calling, a *glorious hope*, and we must examine ourselves closely:

He that hath THIS hope in him *purifieth* himself even as *He* is pure" 1 John 3:3. The fine linen must not be mingled with other material, and must be kept *clean and white*.

May we hold fast this hope till it shall be lost in full fruition.

J. C. SUNDERLIN.

THE SEVEN CHURCHES

[Continued]

THE MESSAGE TO SMYRNA

["And to the messenger of the assembly in Smyrna write." Rev. 2:8.]

The name Smyrna means myrrh. Our word myrrh is from the Arabic *marra*, to be bitter. The Hebrew word *mara* is the name given to the first water found by the Israelites in the wilderness. Ex. 15:23. It was also the name chosen by Naomi in her affliction. Ruth 1:20.

The symbolic meaning of the title here would be, *To the church in bitter affliction*. This agrees perfectly with the condition of the Smyrna phase. The chronological location is evidently from the end of the Ephesus period *or earlier*, to the beginning of the reign of Constantine. It was the period covered by the terrible *pagan* persecutions.

The message is sent by One who announces himself as "the first and the last; who was dead, and is alive."

This was in itself a message of comfort and hope to these suffering martyrs. It was as if he said: "Fear not, my faithful ones; I was before all these persecutors; I shall be when they are forgotten; I shall take care of you. I, too, was put to death by this same power. Fear not to follow in my steps. See! I have risen in glory, in power, in immortality. *Follow me!* I know thy works, and tribulation, and poverty (*but thou art rich*)." This is an interjection with an emphasis. It is as if he said. You poor? No, no; you are looking at the things which are seen. Look up; the kingdom of heaven is yours. This is the cross, that is the crown.

He reminds them that he, too, has heard the blasphemy of those who claimed to be the favorites of the gods, and to whom he now applies the true symbolic and appropriate name by which they should afterwards be known—Satan, Devil, &c. Ver. 13; 3; 9; 12:9. "Fear none of these things which thou shalt suffer; behold the *devil* (*this pagan power*) shall cast you into prison, that ye may be tried; and ye shall have tribulation *ten days*." This is, of course symbolic time—a day for a year. It clearly refers to the most cruel persecution under Diolectian. It began Christmas day, A. D., 303. We extract the following from Wilson's Outlines of History: "During ten ten years the persecution continued with scarcely mitigated hororrs; and such multitudes of Christians suffered death that at last the imperial murderers boaster that they had extinguished the Christian name, and religion, and restored the worship of the gods to its former purity and splendor." Through all this the faithful flock, as they looked forward to a martyr's death, could see above, spanning the heavens like a glorious bow of promise, the living words in letters of light: "*Be thou faithful unto death, and I will give thee a crown of life.*" "He that hath an ear"—listen. "He that *overcometh* shall not be hurt of the *second* death."

W. I. MANN.

[The article in our last number headed THE SEVEN CHURCHES was also by Bro. Mann, unintentionally his name was omitted.]

AN INFALLIBLE TEST

Any view of a subject that harmonizes with, or naturally takes in all the known facts in the case, must be substantially true. The most difficult and abstruse problems in science are solved in this way. Any theory of Christianity, therefore, that is in harmony with all the plain declarations of Christ and the Apostles, and the customs of the primitive churches, is substantially true; but any theory that requires the suppression of plain passages of Scripture is dangerous.

Now, let all Christian teachers apply the foregoing test to themselves, and when they meet with a plain declaration of Scripture which they cannot reconcile with their adopted theory, let them not suppress or ignore such passage, but at once correct their own false theory. If all who profess Christianity would faithfully apply this rule, it would soon result in the overthrow of all human inventions and false doctrines.

D. WIDNER.

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." Acts 13:26.

These are peculiar words, spoken at a peculiar time, and under peculiar circumstances. It seems that Paul and Barnabas, in their journeying, had come to Antioch, in Pisidia, and went into the synagogue on the Sabbath day and sat down in the audience as listeners; but the rulers of the synagogue very courteously invited them to speak, if they had any word of exhortation for the people, to which Paul responded, and among the things spoken by him at that time were the words quoted above.

We notice they are addressed to "children of the stock of Abraham, and whosoever among you *feareth* God." The word fear as used here, signifies to be in apprehension of evil; to be afraid.

The law was very strict, and to transgress the letter of the law meant a curse. Every member of the stock of Abraham must have been conscious of his inability to keep the whole law, and so must have been fearful of the consequences. Many of them, no doubt, were anxious to keep it, and were terrified at the thought of their repeated failures; many of them, too, had an additional fear "taught by the precept of men," and under the influence of both, must have realized something of the fear that hath torment in it.

Now, to such, trembling under the terrors of the law Paul addressed himself:

"The God of this people of Israel chose our fathers, and exalted the people *when they dwelt as strangers in the land of Egypt.*"

They must have thought that such a statement was a strange introduction to his speech.

How little had they thought that their fathers were exalted *while* serving as bondsmen in Egypt, and yet it was so, as the subsequent unfolding of God's plan clearly shows, for their whole ritual and all God's dealings with them, from first to last, were the significant expressions of Deity by sign-words ("shadows") of his grand and glorious designs for the whole race of mankind in the ages following.

Paul then goes on to touch the mountain tops of God's dealings with them, and in a brief outline brings them up to the time of Christ, and then adds, as we have said: "Children of the stock of Abraham, and whosoever among you *feareth* God, to *you* is the word of THIS SALVATION sent."

Your *rulers* knew him not ("He was in the world, and the *world* knew him not") nor yet the *voices of the prophets* which are read every Sabbath day, and yet "they have *fulfilled* them in condemning him" (27th ver.), but God raised him from the dead (30th ver.), "and we declare unto you glad tidings" 32d ver.) The promise made of God unto the fathers is beginning to be fulfilled; in fact, it is the same as though it were fulfilled, "in that he hath raised up Jesus again."

Paul and Barnabas saw the hope of Israel and the hope of the world, and very wisely and carefully unfolding to their view the glorious things belonging to "*this* salvation."

Paul did not, in this discourse, tell them *plainly* all the nature of "this salvation," but only hinted at it, and left it in such a shape as to excite their desire to hear more. (People seldom are aware how strong their own prejudices are, and how careful the preacher has to be, to not feed too much and too strong food at first; but Paul well understood this, as is manifest in the way he presented the subject, and in the way he *left* it at *that time*). He evidently wished to set before them, as they could bear it, the importance of this salvation, and to have them understand that it was a very *different* salvation from anything they had conceived of, for it had been "brought to *light* through the gospel," and though it had been spoken of by the prophets, yet they "did not know the *voices* of the prophets."

Some seem to think that they were to blame for not understanding the *nature* of Christ's coming and kingdom. No doubt they were to blame for the evil which they *cherished* in their *hearts*, but how *otherwise* could they be blamed for not understanding the nature of that salvation spoken of by the prophets, when the prophets *themselves* did not understand it? Peter, referring to this same thing, says: "Of *which salvation* the prophets have inquired and *searched diligently*, who prophesied of the grace that should come unto you searching what (things) or what manner of time the spirit of Christ which was in them *did signify*, when it testified beforehand the *sufferings* of Christ and the *glory* that should *follow*." They were made to understand that "not *unto* THEMSELVES, but unto *us* they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the *angels* desire to look into."—1 Peter 1:10, 11, 12. "This salvation" seems to be the salvation which Jude (3d verse) found it necessary to exhort the brethren to *earnestly contend* for, when he was writing to them concerning the *common* salvation. This salvation is once for all (only once) "delivered to the saints." It is a prize which will be held out to view but *once;* that is, in only *one age;* there is no "second chance" for it; only once can it be earnestly contended for. This is the salvation which Paul meant when he said to Timothy: "Therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men (to natural life the *common* salvation), *specially* of those that believe." 1 Tim. 4:10.

In this statement we understand that a general and a *special* salvation are referred to, and the *special* is "*this* salvation" to which he was calling the attention of "whosoever among you feareth God." By "this salvation" "all that believe are justified from *all things* from which they could *not* be justified by the law of Moses." (39th ver.)

This must have been good news to a people apprehensive of evil because of their shortcomings under the law, and at this point they must have been getting anxious to hear what Paul had to say further on the subject. Perhaps some of them were beginning to think that they could live very loosely, released from the servitude of the law.

(Alas for poor, weak human nature; how readily it would cling to its moral corruption were it not for the apprehension of evil in consequence?)

But Paul evidently anticipated such a construction, and said: "*Beware*, therefore, lest that come upon you which is spoken of in the prophets. (40th ver.)

We can imagine the look of surprise on the faces of those law-abiding fathers who had begun to think of the *policy* of believing in Christ that they might be justified not "*from*" but *in* "all things."

Is it not to be feared that many *now* get almost if not quite as limited a view of "*this* salvation?" To such let the "Beware, therefore," of Paul ring out clear and distinct.

"Behold, ye despisers, and wonder and perish, for I work a work in your day, a work which ye shall in nowise believe, though a man should declare it unto you." (41st ver.)

Here Paul ended his talk for that time, and it is quite certain that they had not yet seen the "*offense* of the cross," for the next Sabbath "almost the whole city" came out to hear him. But let us notice the prophecy in connection with the last sentence of Paul's speech, above referred to: (Don't lose the *connection;* the passage is in Isaiah 29:14.) For the *wisdom* of their wise men shall *perish* and the *understanding* of their *prudent* men shall be hid."

What! Is it possible that "this salvation" is of such a character that the wisdom of their wise men fails to comprehend it? And cannot the understanding of their prudent men grasp it? No, indeed, it *cannot;* IT is (for the present) THE "stone of stumbling, and for a rock of offense to *both* the houses of Israel."—Isaiah 8:14. And the failure of their wise men to see (recognize) this, and the *nature* of the work itself, are *facts*, which Paul said they would not believe, though a man should declare it unto them. It is a pretty hard matter to conclude that the wisdom of their *wise* men has wandered so far from the truth that their counsel amounts to nothing, and is perished; but that is what the prophet said *would* come to pass at a future time, and is what Paul gave them to understand was imminent *then*, and is what we understand to have taken place in its full import *now*. The wisdom of their wise men *has* perished, and the *understanding* of their prudent men *is* hid.

Wherein? does some one ask. In that their conclusions and teaching make *confusion* of His Word, and *imply* a *failure* of God's designs or "*plan*." They allow that God provided for the salvation of *all* men; that is, he planned to accomplish that, but the subtlety of the enemy and perversity of man were *so great* that his purpose is but *partly* accomplished; that is to say, that only a few will receive *any* benefit from the death of Christ. That though Christ came to "destroy the works of the devil," yet demons and lost spirits will forever exist in *conscious misery*, and that it is imprudent to teach otherwise. Is this not equivalent to saying that the plan of God fails of accomplishment; and is it not a confirmation of the prophetic statement that "the wisdom of your wise men shall perish?"

The word teaches that "in the last days" (of this age) "evil men and seducers shall wax worse and worse" (2 Tim. 3:1, 13); but their wise men tell us the world is growing better and better, and yet a late secular paper of some note said that crimes were *becoming* so frequent that they, in their weekly issue, could only make a *statement* of them, not having room for particulars.

It is a *fact*, not an *assumption*, but a solemn fact, that we are *now* living in a time when crime and *corruption* have assumed prodigious proportions, not only in the lower grades of society, but in what are called the upper grades. Even all the machinery of church and state seems to be so rotten that many are exclaiming, without knowing that their utterances are the fulfillment of the spirit of prophecy: "I don't know what we are coming to!" Thus already their hearts are beginning to "fail them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

No sane man today, unless he is trying to sustain a creed, fails to see (recognize) that thrones stand unsteady, and that throughout the world there is a feeling of *distrust* among all classes; there is "*perplexity*." Luke 21:25. Verily, the foundations of the earth *do shake*. But it is only the *beginning* of God's "controversy with the people." Plain as these things seem to those who are *looking*, yet the "wise" (?) men say "peace and safety."

"All things continue as they were from the beginning of the creation." 2 Peter 3:4.

Not very long ago we were speaking in a public place about the application of the prophecy in Isaiah 2:4, and showing that it had its application in a coming age and under a different ruling power, and the teacher (preacher) present said that it was *now*, in this age. We told him we thought *if* so it should read in the last clause of the verse "and they shall learn war *more and more*" instead of "*no* more," for earth trembles with the thunder of cannon and shock of contending armies, and millions fall in this lake of fire and brimstone. Wonderful improvements in instruments of death are frequent. "*Prepare* war" (Joel 3:9, 10) is the prophecy, to apply *now*, and is beginning to have its fulfillment, but the understanding of the "prudent" (?) men does not discern it. It is a fact which the spiritually minded plainly see, that the portion of prophecy which is having and is about *to* have its fulfillment is as completely *hidden* "from the wise and prudent" of this time as it was from the wise and prudent at the time of Christ's first *coming*. Now, if *the prophecies* relating to *earthly* matters of *this time* are so utterly misunderstood by the wise and "prudent" *men*, shall we wonder that but *few* will see the grandeur and *glory* of "THIS *salvation*" *until* the accumulation of evidence shall be *so great* that the "sons of God" shall be MANIFEST?

Some of our former friends may think we are not very prudent nor modest because "we use great plainness of speech," and may be ready to say: "No doubt ye are the men, and wisdom will die with you," to which we would reply that the wisdom spoken of above, and that God by the mouth of the prophet said should perish, the wisdom of *this* world (age) *has* died with *us;* we have no reputation for such wisdom and make no pretensions to it. What we have seen has been shown to us *in the Word* because we were simple "babes." Matt. 11:25.

The next Sabbath Paul and Barnabas waxed *bold*, and let the secret out to those who were simple enough to *understand*. In the 47th verse the eye of faith discovers "*this* salvation." "For so hath the Lord commanded *us*, saying, I have set *thee* to be a light of the Gentiles, that thou shouldst be for *salvation* to the ends of the earth."

In Isaiah 42:6, 7 the same *mystery* is spoken of. "I the Lord have called *thee* in righteousness, and will hold thine hand, and will *give thee* for a covenant of the people, for a light of the Gentiles to open the blind eyes, to bring the *prisoners* from the *prison*, and them that sit in darkness out of the *prison house*."

Let him that readeth *understand*.

In Isaiah 49:6 that which the wise and prudent call an impossibility and absurdity, viz.: restitution is called a *light* thing for the Lord, and then he tells what he will *also* do.

"It is a *light* thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will *also* give thee for a light to the Gentiles, that thou mayest be for salvation to the *ends of the earth*."

"Therefore, having girded up the LOINS of your MIND, and being *vigilant*, do you hope *perfectly* for *the* GIFT to be brought to you *at the revelation* of Jesus Christ? As obedient children *do not* conform yourselves to the *former* lust in your IGNORANCE; but as HE who CALLED you is *holy*, do you also become holy in *all your conduct*. For it has been written, *you* shall be holy *because* I am holy." 1 Peter 1:13, 16 (E. Diaglott.)

"He that hath ears to hear let him hear."

J. C. SUNDERLIN.

"MILLENNIAL DAY DAWN"

We desire to correct an error into which some of our readers have fallen, relative to this work, which we hope soon to put in press, and a notice of which appeared in our last issue. We wish you to understand that this work is *not a revision* of the book called "DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY." It will be a totally different book, except that some of the same subjects will be treated, among others. We would have the new work and all our publications judged on their own merits, as in or out of harmony with the Word of God; therefore we would not wish to have them confounded with others.

Our object in calling our forthcoming publication, "MILLENNIAL DAY DAWN," is this: The pamphlet "*Food for Thinking Christians*," published in England and in this country, and circulated to an enormous extent, contains a reference to a book called "Day Dawn." The work we desired to commend to them by that notice was the *old* "Day Dawn." the edition of which is now almost exhausted. And we now desire that notice to apply to the "MILLENNIAL DAY DAWN." To secure to the readers of "Food" and others, a work in harmony with the teachings of that pamphlet, is the object in publishing our new work; and to associate the advertisement and the book we desire the readers to have, is our object in including in its name the old name.

There is a book published called "DAY DAWNING," and we learn of one soon to be published entitled "DAY DAWN OR GOSPEL IN TYPE AND PROPHECY"—"REVISED EDITION," advanced sheets of which, we have received. Neither of these works are in harmony with the book "Day Dawn," advertised in "Food," nor with any publication issued from this office. We make this statement in order that none shall confound "MILLENNIAL DAY DAWN" with any other.

We still have a number of copies of *old* "DAY DAWN," cloth bound, at the reduced price of 50 cents each.

We have written, suggesting to the Christian brother who is about to call his new work, "Day Dawn" etc., that *some change* should be made in its title, as it is liable to be confounded with the original work of that name. Since the two works will be *fundamentally* different, each should stand on its own merit.

Should the author persist in calling his forth-coming work by precisely the same name, he should not be surprised if the inference drawn, is, that he desires to appropriate the world-wide advertisement given the original "Day Dawn," both by its publisher, Bro. A. D. Jones, and through the WATCH TOWER publications. WATCH TOWER publications gave over *sixteen hundred thousand* (1,600,000) free notices and warm commendations of "Day Dawn" without money or price *because of the* TRUTHS which it contained. (Not that we have ever considered it *free* from all error, but because of its many and *fundamental* truths.)

We question both the justice and propriety of calling any *new work* by precisely the same name as an old one from which it so widely differs—the reputation of which name has been built up by those who agreed with the principles of the original.

THE CHILDREN OF CHRIST

We have heretofore noticed that one of the titles of Christ is "The Everlasting Father." We saw that to be a Father at all, implies that there must be *children*. We found that Jesus is not the Father (life giver) to the church which is his body; but that "The God and Father of our Lord Jesus Christ, hath begotten us." (I Pet. 1:3.) We found that Jesus for this cause was not ashamed to *call* US *brethren*, saying: "I will declare thy name unto my brethren." (Heb. 2:11, 12.)

We found, however, that when Jesus and his *brethren*, or, Jesus and his *bride*, or, Jesus and his *body*, are made ONE, —the Christ complete: then that anointed ONE, will be the restorer of life to humanity. That ONE will be the Father (life giver) to the race. We found many Scriptures in harmony with this, and now notice another which we believe is explainable in no other way, viz: "Instead of thy Fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.)

The context brings to our attention, the King of Kings—Jehovah; the King's Son, our Lord Jesus; and a number of the King's daughters, all pure and honorable women. The word King's is in the possessive singular form, and refers to Jehovah, though it is mistranslated in the plural. (See "Young's Concordance.") *Chief* among these her companions, is the *Bride* of the King's Son. Concerning this Bridegroom and his Bride, this Psalm principally treats.

We read, "Unto the Son, He (Jehovah) saith, 'Thy throne, O God (mighty one) is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, *thy God* (the mighty one above even thee,) hath anointed thee with the oil of gladness above thy fellows"—or as head over his brethren and fellow heirs. (vs. 6, 7, and Heb. 1:8, 9.)

The "little flock" of overcomers, of this age, now "espoused to one husband, even Christ," will soon be "the *queen* in the gold of Ophir"—clothed in the glory, honor and immortality of the divine (gold) nature. She will be at the "right hand" of her Lord—the place of favor.

She is addressed in her present espoused condition, and told how she may best prepare for her high calling and future station—"Hearken O daughter (of Jehovah) and consider, and incline thy ear"—Give attention to Jehovah's instructions—search the Scriptures—learn of him. "Forget also thine own people and thy father's house"—forget the world, its vanities, its smiles, its frowns, its praises and its scorn—Be dead to the world. "So shall the King greatly desire thy beauty." Have respect only to His approval, His smile, His praise and His frown; "for He is thy Lord and worship thou Him."

Another description of the "*queen*" is given: "The King's (Jehovah's) daughter is all glorious within: (It is beauty of character). Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins her companions (the "honorable women") that *follow her*, shall be brought unto thee." The victors and overcomers of past ages, as well as those of the "great company" of this age. (Rev. 7:15) shall be brought into the King's blessings; but they *follow* the queen. "They without *us* shall not be made perfect." (Heb. 11:40.)

Then follows the words we have under special consideration, addressed to the united *one*—the Christ; "Instead of thy fathers, shall be thy children, whom thou mayest make rulers (princes) in all the earth."

The term "fathers" was a very common one among the Jews, and generally referred to the head or chief men of that nation, and to the Patriarchs of the preceding age, and would be but another way of saying Abraham, Isaac, Jacob and the Prophets. This is a clear and forcible statement of what we have found taught by other Scriptures. We found that Jesus is the *Head, Leader* and Forerunner of all who ever reach the Divine nature as his bride and joint heirs; that the overcomers of the preceding age, though heirs of some "gifts," "callings" and "promises of God," which are sure to be accurately fulfilled, were not heirs of the "high calling."

It is readily seen who were the fathers; but how—in WHAT sense can they ever become the children of the Christ? We reply, they (as all mankind) will receive their restored, perfected human life directly from the glorified Christ, who in this respect will become their *father* or *life giver*. And if the Christ thus become their *father*, they are the children of the Christ. Thus the fathers become, instead, the children. The promise toward these is "whom thou mayest make princes (rulers) in all the *earth*." What a grand position that will be for those tried and tested worthies. How necessary too, in harmony with the general plan, will be these "princes" of earth on the earthly plane, as the agency through which the spiritual company will bless all nations.

Thus too, will be fulfilled God's promise to Abraham: "*In* THEE," *and* "in thy SEED shall all nations be blessed." (Gen. 12:3 and 22:18.) The seed is the Christ, but Abraham was no part of that *seed*—but he as well (and as we have just seen, under and as the child of Christ) is to share in the work of blessing. This perfecting of the *fathers*, and making them the rulers on the human plane, will, to, our understanding, be the beginning of the earthly phase of the kingdom of God. That kingdom shall ultimately fill the whole *earth* and include all *men*. Those not assimilating with it, will be cut off during the Millennial age—the second death.

But does some one inquire: If the fathers become children, does it not imply that the children also, will partake of the *Divine* nature and lose the human? No, we answer, to be a father or to give life, does not imply that the children will partake of their father's nature; for instance, Jehovah is the life-giver or Father of *men*, also of angels and also of the "new creatures" of which Jesus is the head. But these represent three different natures—human, angelic and Divine. To all of these, Jehovah is Father, yet only one of them is of his own Divine nature. (Luke 3:38; Job 38:7; Matt. 3:17; 1 John 3:2; 2 Pet. 1:4.)

In the case now considered, the Christ becomes the father not by a direct creation, but by restoring life lost, to a race already created. To be a *restoration*, it must become perfected in the same nature in which it was originally created—human nature.

This making of the children princes in all the earth, calls to mind another scripture which harmonizes beautifully with it, viz: "A King shall reign in righteousness and Princes* shall rule in judgment"—to act as magistrates"—*Young*. The Divine family are *all* Kings: Jehovah is the "King of Glory," the "King eternal." The entire company of Jehovah's anointed—The Christ—will be kings. "Thou hast made us unto our God Kings and Priests." (Rev. 5:10.) And their head and captain, Jesus is "King of Kings."

Show the whole world the blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.
A thousand years, Earth's coming glory,
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foretold in times of old."

PALESTINE AND THE JEWS

Writing to the *Jewish World*, "a Russian Jew" says his brethren in Russia "are bent on emigrating at the earliest opportunity," but they do not wish to change the Russo-Jewish question to an American or Spanish Jewish question, but endeavor, with God's help to solve it once and for always in a manner promising to be permanent." "Unmistakably," he says, "their goal is the colonization of Palestine. In almost every town in Roumania, and in some of the principal cities of Russia, there have been formed Palestine Emigration Societies with funds of their own; and although the Russian government has not yet expressed its opinion on the movement there is a strong hope that it will not run counter to it. Long ago the wish had taken root among them, and having waited some time in vain for their Western brethren to take the initiative in the enterprise, they have at last of themselves taken the matter earnestly in hand. They have chosen Palestine, not on account of any wild dreams of ambition in the immediate future, but because it alone promises to supply the felt and universal requisite of a permanent abode, besides its possessing other qualities, such as the absence in it of undue competition, its proximity to Russia, and the traditional friendliness of the Turkish government toward the Jews."

Mr. Lawrence Oliphant, in a letter to the *Times*, dated 11th of February, also mentions the existence of the Roumanian societies referred to, several of which have made appeals to him to aid them in their plans. He says:

"The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine. This sentiment is not confined to the poorer classes, many of whom may wish to go there in order to share in the charity which their richer co-religionists dispense all over Europe for their support; but the desire to return to the land of their forefathers is extremely strong, even among the more wealthy members of the community, whose highest ambition is to become landed proprietors on the soil endeared to them by the most cherished traditions. They are deterred from doing so partly from fear that they might be subject to extortions from the local officials, and partly by their own ignorance of agricultural pursuits. Nevertheless, more than one wealthy Jew is carrying on farming operations successfully in Palestine, and a colony was formed about five years ago near Lydda."

"In regard to Russia," he says, "the correspondent of the *Jewish Chronicle*, in a letter dated Jerusalem, 27th January, writes: 'The movement for emigration to this country appears to extend more and more in Russia. From divers places envoys have arrived here charged to secure eligible sites for

* Jesus is called a *Prince* several times; but in both Greek and Hebrew the words mean, not *prince* but *leader*.

their brethren, who are to follow next spring. A Russian gentleman has assured me that many Jewish capitalists of his country were firmly resolved to settle at Jaffa, in order to erect factories there. I have seen letters from old rabbis of the strictest orthodoxy, declaring that whoever puts his hand to the working of the soil of the Holy Land acts more meritoriously than he who passed his time day and night with the study of the Beth Hamedrash'."

The *Times* supports his appeal to some extent in a leading article, from which we quote a sentence or two:

"The Jew is in many countries not a stranger; in Syria and Palestine his race is at home. Palestine is a land of rocks and wilderness, which it would tax a wealthy empire to reclaim, but with intervals of the most fruitful soil, waiting only the husbandman to be converted from a waste into a garden. Religion forbids the Jew to ever forget Judea. He has always longed to see colonists of his race return to it. The men are available, through the savageness of a mob, to take up the Hebrew inheritance. Resources seem also fast flowing in, through the pity of civilized nations, sufficient to replant the Jew in the seat of his forefathers. Such is the scheme which Mr. Oliphant presents to us."

We have before expressed our opinion that some portion of the Jewish people would be replanted in their ancient city and land without having been converted to belief in the claims of Jesus to be their Messiah, and would be in course of time subjected there to a final invasion and siege by their Gentile enemies, from which they would be delivered by "Him whom they had pierced." (Zech. 12:9-10.) It is not our province to say by what means this partial resettlement is to be brought about. But we watch and record with ever-increasing interest those events of our time which seem bringing it nearer the range of actual fulfillment.—*Messenger.*

QUESTIONS AND ANSWERS

Ques. Bro. R. I have been reading in "Food" pp. 125 to 130, and cannot understand how a resurrected being will possess knowledge of past life, unless there be something more than *body* and *life*. I think there must be an unexplainable something which does not die—which people generally call *soul*.

Ans. Read it over two or three times very carefully with this thought, viz: *Being*, or *individuality*, or what some call *soul*, is that conscious existence which comes as a result of the union of *life principle* with *organized matter*. Let us illustrate: Suppose a steam pump; without the steam it is motionless. Turn on the steam and the motionless machine begins to perform its work—the water flows. If you shut off the steam, or break the pump, the water ceases to flow. If you repair it again and connect perfectly, water will flow again to the pump's capacity. The pump represents the human *body*. The steam represents life as a principle or power. And the flowing water, represents thought which is the result of the combination of life with the finest and most delicate physical organism—the brain.

The illustration would be the same applied to lower animals than man, for we may suppose various sizes and qualities and capacities of pumps.

Ques. Please explain more fully the method of counting the number of the beast and image. I could not fully comprehend this part of the January number.

Ans. We gave several of the *names* of the Beast and Image. Each of those names will be found to contain exactly 18 letters, or three sixes, which written numerically, form the number 666. This corresponds with the number designated (Rev. 13:18.) and proves that we have a correct application of the symbols (Beast and Image) of this chapter.

Read in the January number again, and be sure you see it clearly enough to prevent your being of those worshipping the Beast or his Image, or receiving his mark, or the number of his name. Those who are worshippers and marked thus, are not reckoned of the *overcomers* who shall sit with Christ in his throne. See Rev. 20:4.

Ques. (No. 1) A recent writer says, (not a WATCH TOWER writer,) on the 9th page of a pamphlet, that the text (Eph. 1:5.) "The adoption of children by Jesus Christ unto himself," means, that during the ages to come, Christ will be the *Father*, and the Church the *Mother* of the nations, by the law of re-generation." Eph. 1:5 does not seem to teach this to my understanding. Please give me your view.

Ans. That the Christ (head and body complete) is Scripturally called the "Everlasting Father" of the human family in general, we believe, and have expressed in a previous issue, under the heading *"The Everlasting Father."* The same is also treated in this paper—"Children of Christ." However, we agree with your criticism of Eph. 1:5. That verse, if read in its connection, will be clearly seen to teach, that *we* are children of Our Father Jehovah—through or by means of Christ Jesus. We refer you to the *Diaglott* rendering of this verse—see "Extract from a letter," in another column (page 2).

Ques. (No. 2.) The same writer says, that "The *Papal Church system*, as a *counterfeit*, represents the true church. As the counterfeit existed before her complete union (marriage) with the kings of the earth, and their joint reign began; so the true church exists before her complete union (marriage) with the true king of earth and their joint reign, begins. The union in either case involves the exaltation to power, in contrast with the former subjection and suffering. Additions were made to the Papal Church after her exaltation, and during her reign. If this has been so of the counterfeit —will it not be so of the true? There was a thousand years reign of the *Papal system* during which she was adding to herself, before she gave birth to her daughters in the Reformation. *So* there will be a thousand years reign of the true church," etc.

What I would like to ask is—How do *you* understand this? How far is it safe to follow a *counterfeit* as a guide? Is not a counterfeit to be detected by its *difference* or *variance* from the genuine? If Papacy was *exactly* what the true kingdom *should be*, who can know that it is not the genuine?

Ans. Your question is long but good. We must answer briefly.

We long since called attention to Papacy as a counterfeit, and as a harlot "mother of harlots." But when did the harlotry begin? Certainly not until united with the Roman Empire. So also, there was a time when she began to be a *counterfeit*, and ceased to be of the true *virgin* of Jesus. The counterfeit, we think, consisted not in counterfeiting suffering as this writer would teach, but in counterfeiting our coming *glory* and *reign*. Yes, Papacy assumes that since her exaltation to power, she as the Bride of Christ, is reigning over the earth. It is *thus* she counterfeits the true reign of the true bride soon to commence.

This carrying of a type or counterfeit too far to make it prove a theory, is an error to which humanity seems very liable. Let us see how absurd it would be to follow the plan suggested by the article you quote. Suppose it for the moment:—Additions were made to the counterfeit church; *therefore* additions will be made to the true church when she is exalted. The members of the counterfeit church died, even the head (Popes) being displaced by death; *therefore* in the real kingdom the true church will be subject to death—yea, even the head of it (Jesus) also. The counterfeit abused the power she possessed; *therefore* the true will do so. The counterfeit finally became so corrupt that uproar and a *Reformation movement*, led to the establishment of reformation churches who *opposed* and *Protested* against the errors of the mother church; *THEREFORE* the true church will become corrupt, have the same experiences and similar daughters. At the end of her 1,000 years' reign Papacy got into terrible trouble and lost her power and authority; *THEREFORE*—What? The legitimate conclusions are manifestly absurd.

We would think it a poor plan to make genuine dollars *like* counterfeits in every respect. It would be far better to look for the *original* outline which the counterfeit in *some respects* had copied, and from it, form our ideas.

One general mistake made in judging of the Papal church is to suppose that it is "Congregational," *i. e.*, that the congregation is any part of the *church*. It is what is known as "Episcopal," *i. e.*, there is a *church hierarchy*, which rules *over* the laity. The Roman church represents the very extreme of *Episcopacy*. It recognizes *three* classes; first the Hierarchy or church proper, which consists of Bishops, Archbishops, Cardinals, and the Pope; secondly, the *priests* or brethren, who are the direct servants of the church; thirdly, the people, who are called *the children* of the church.

This *outline* of their government, resembles what we are told of the true church glorified: First will be the Hierarchy —the overcomers with Christ at their head, all reigning. (So in the Roman church, Cardinals and Bishops have the Pope at their head—yet all are in authority.) Second, the "great company" before the throne, who serve—the second company not overcomers, who come to spiritual conditions "through great tribulation." (Rev. 7:14, 15.) These will be *brethren*. (These correspond to the priests—the *brothers*—

servants of the Roman *church* or *hierarchy.*) Third, the people of earth, as fast as they come into harmony with the kingdom, will, we have seen, be regarded and called the *children* of the church or hierarchy. (So Papacy calls its adherents the *children* of the church.)

Ques. Please explain David's words: "Let them go down quick into hell." (Psa. 55:15.) It seems to teach that there is at present a hell for the wicked; but David does not seem to have much love for his enemies.

Ans. The word here translated *hell* is *sheol*, and signifies the condition of death or the tomb. Both good and bad people go to *sheol* (tomb); Jesus went there. David says, speaking prophetically for Jesus—"Thou wilt not leave my soul (me) in hell" (the tomb) Psa. 16:10. Compare with Acts 2: 27, where Peter explains. The Greek word there translated *"hell"* is *hades*, and has the same meaning as *sheol* —the tomb. David sees the doings of the wicked, and prays that they may soon *die*, and thus cease to work mischief. Had David prayed that they might go to a place of *torture* it would indeed reveal a dreadful condition of mind, and no wonder you might feel shocked. But remember that if it would seem wicked in David, it would be ten thousand times more awful for Jehovah to provide such an endless torture as some suppose. It must be modern theology that is at fault, for Jehovah, David, and Paul seem to have the same mind on this subject. Paul said, "I would that they were even *cut off* which trouble you"—*i. e.*, let them go down quick into death, and Jehovah says, "I took them *away* as I saw *good.*" The key is found in the fact that the age for the world's trial is the coming one, when all shall be made to know God and his truth under favorable circumstances. See Psa. 136:1 to 26.

Ques. Dear Brother—Please explain 2 Thes. 1:9.

Ans. Verses 7 to 10 should be read in connection. The last says it will be *"in that day,"* which we understand to refer to the Millennial day—the seventh (1,000 year) day—"the last day" of sin, in which it will be forever wiped out.

Now the saints may be troubled, and God may *seem* careless of their interests in allowing their enemies to prosper and oppose them. But there comes a time in which it will be different; the Lord, at his coming, will exercise his power; the saints will rest, and all ungodliness will be brought under subjection. In *that* day the knowledge of the Lord will fill the earth, and any who then fail to *know* (appreciate his character) shall be wilfully culpable, and any who accept not the "glad tidings" will themselves be to blame. All such shall be "punished with everlasting DESTRUCTION." *Destruction* means *preservation* in misery just as much as *death* means *life* in misery, and no class but *theologians* would so twist and turn words so opposite in their significance. Thus do they *wrest* the Scriptures, defame their Author, torment his children, and make infidels of the world—ignorantly(?), while boasting of their scholastic learning.

DANVILLE, P. Q.

Ques. DEAR BRO. R: . . . . I am laboring as the Lord's servant among Christians in general, making my church home specially with the Episcopal Church. Is not this right? Am I not doing as Jesus did when he went into the Jewish synagogues? If not right, why not? . . . .

Ans. We believe that every member of the body of Christ is, like the Head, anointed to preach the glad tidings. Not all publicly, but each according to his or her ability. We are to preach Christ by every word, look, and act of life. But what are we to preach with reference to the Christ now? Is there a special message at this time? Yes, it is harvest time, and the ripe wheat of the Gospel Church is to be separated from the tares, just as the ripe wheat of the Jewish church was separated from the chaff. Those thus gathered out are to complete the body of Christ. If you want to work in harmony with the Lord's plan, and if you find a field of wheat in the English church, even though mixed with tares, boldly make use of the sickle of truth. As you enter, being filled with the Spirit, you may be received and welcomed as was Jesus before the truth began to cut. Luke 4:15. But if you are faithful in proclaiming the truth, which is sharper than any two-edged sword, it will not be long before they will do with you as they did with Jesus. Luke 4:28, 29.

Thus Jesus forewarned us that we would be treated—Matt. 10:17; Mark 13:9; John 16:2; Matt. 10:24, 25. He taught in various synagogues, carrying the same message, which always had the effect to draw the few and repel the many. The Jewish Church was not left desolate until five days before his crucifixion; so the Gospel church was spewed out of his mouth at the parallel point of time, 1878, since which time the call has been, "Come out of her, *my people.*" As the disciples of Jesus met thereafter from house to house, but if bold for the truth, were no longer permitted in the Jewish synagogues, so we no longer meet with the Nominal Gospel church, which is now so overrun with tares, that the wheat cannot flourish. And whenever we find a grain of wheat still standing among the tares in the Nominal Church, we say by word and example, *"Come out"* where the storms of opposition, the sunshine of truth, and the showers of grace, may strengthen, develop, and ripen you.

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VIEW FROM THE TOWER

The view is encouraging. The realization of our hopes seems to draw on apace with the gloom and perplexity of earth. Statesmen are alarmed at the fearlessness of anarchists. The representatives of Great Britain have been butchered in daylight in Ireland. In Russia the Nihilists are so bold and so numerous that the coronation of the present Czar has been postponed until now, and only with the greatest caution are the arrangements now being made. Two attempts on the Czar's life have already been discovered and frustrated, one being to cause an explosion by use of electricity, and another to prepare caps filled with explosives to be worn by Nihilists and thrown at the Czar during applause. The persecution of the Jews still continues in Russia and they are fleeing the country. The government has neglected to interfere boldly, probably because it hopes to thus appease the restless element of the population.

Prussia, which only a few years ago expelled the Bishops of Papacy, now feels the restlessness of socialism among her people, and is receiving back the Church of Rome with open arms, hoping thereby to maintain a stronger hold upon the people.

France is threatened with serious difficulties through strikes —capital and labor coming more into conflict than heretofore.

In this land, free from the extravagance and oppression of kings, there is no little trouble and perplexity. Capital and Labor are daily arraying themselves against each other more decidedly. Men of low estate, view with suspicion the rapid growth of large corporations and monopolies. Strikes are the order of the day and capitalists are sore distressed. Used to large incomes and intent on wealth and luxury, they feel that they cannot yield the laborer a larger share of the profits. Workmen covet a larger share of luxury and are groaning for what they cannot get until "Gentile Times" have ended and the kingdom of Christ is established in the earth. Yes, "the whole creation groaneth and travaileth in pain together" . . . . "waiting for the manifestation of the sons of God"—waiting until the "little flock" is glorified and shall deliver them from the bondage of sin and death, into the liberty of sons of God. (Rom. 8:19-22.)

We can sympathize with all these troubled classes—with kings in their *supposed* divine right to rule; with the restless peoples in their desires for liberty; with capitalists in their desires to have all the advantages which their wealth gives, and in their endeavor to maintain a superior social standing; and we can sympathize with the mechanic in his belief that all men are created free and with equal rights to the blessings of heaven; we can but agree to his logic also, that to obtain his rights from the world, he must insist on them.

But while selfishness is the controlling motive among men, their different interests must necessarily conflict; and not until the kingdom of God is established can the rights of men be properly adjusted.

The Church—both Papal and Protestant—is largely controlled by the influence of governments and wealthy men. It will rapidly become the tool and mouthpiece of these, and they all will go down together, fighting against God and liberty. (Rev. 19:19-20.)

When these things now beginning to come to pass were published by us in 1876, men scoffed and asked if we were prophets. We answered no, but that God's Word as a telescope showed all these things and more, to the eye of faith. At the same time we showed that God's special *favor* was due to pass

away from the *nominal* Gospel church though it would still continue to *really* consecrated individuals: and that the favor would return again in some form to the Jew in 1878 as foretold by Paul and the Prophets. (Rom. 11:25. Jer. 16:13, 14.) At God's appointed time a Jew *happened* to be Premier of England; the famous Berlin conference *happened* to take place in that very year; and it *happened* that by that conference, Palestine was put under the protection of Great Britain; and since then it has been free to the Jew so that he may be a land-owner. Thus in the very year, it *happened* (?) that privileges and favors came to the Jew which he had not enjoyed for over 1800 years. Now they are being persecuted and driven out by various peoples, and many will go and are going to Palestine.

Yet bear in mind, "Gentile Times" do not fully end as scripturally shown until 1914 A. D.; consequently their overthrow may be less rapid than would now seem probable. The trouble may be expected as birth pangs to a mother—each succeeding one more severe until full deliverance. This is Paul's illustration of it. (1 Thes. 5:3.) It is in fact the birth of a new era or age; and its birth involves pain and death to the present age and its corrupt systems and customs.

Let us remember, too, the words of Jesus, that "Jerusalem shall be trodden down of the Gentiles, until the *times* of the Gentiles be *fulfilled*." Hence, if Gentile Times end in 1914, the Jews will not have an *independent* national existence before then. This furnishes ample time for their regathering and Jerusalem's rebuilding on her old heaps.

As it has always been, so now the teachings of God's Word are not recognized even when thus strikingly fulfilled, except by those "taught of God." How true today—"Who hath believed our report (doctrine—teaching) and to whom is the arm (power) of the Lord revealed?" Only to a few—a little flock—his special favored friends, have the plans of the Great Architect been shown.

As we look inward at the progress of truth, we find much to encourage and strengthen us. Among the hundreds of letters recently received one from the West tells how, from a torn fragment of ZION'S WATCH TOWER found wrapping a store parcel, nourishment and strength was gained, and an appetite for more produced—how by and by a letter from a friend in Massachusetts mentioned the same and gave our address. Now, they in turn have some to *loan* to neighbors. So it seems with all, who now hear the *"glad tidings."* Just as with the early church, all love to tell the story. It so warms and fills our own hearts that it becomes our greatest privilege and chief employ to—

"Tell the whole world the blessed tidings,
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years."

It is wonderful, too, how *ripe* some seem to be for the message, by their promptness and obedience quite putting to shame some who have had far more instruction and privilege. We recall two instances of this sort reporting this month, the prompt obedience of whom, we can only attribute to *full consecration to* GOD. One brother in Texas, a Steward and Class-Leader in the M. E. Church, says he received and read *"Food"* very carefully. He felt convinced as to his duty, and had already resigned his connection with the church and become a *free man* in Christ, stepping out from the barriers of creeds to study the Word of God unbiased by human traditions.

The other was a minister in the M. E. Church: He writes that he had received from some one, and read, the December and January numbers of the WATCH TOWER. Careful study of those papers and his Bible, convinced him that "the dear old Methodist Church is a part of the *'Image of the Beast;'* and while he loved it much, he loved Christ Jesus more and must obey God rather than men. He has cancelled his obligation to the M. E. Church and engaged as a servant (minister) of the Church "whose names are written in heaven." He says that Satan suggested that he retain his *"parchment"* as evidence of authority and right as a minister, but he gained the victory and concluded that a commission from the Lord was of superior value.

Our efforts being mainly directed to the *feeding* of the sheep and lambs (those already in the fold—starving) we seldom learn of the effects of this "strong method" upon the worldly. Three notable cases we might mention: One wrote to us from England, how, having lost all confidence in religious professors, he had become a scoffer and was on the downward grade. He received a copy of *"Food,"* and became enraptured with the real beauties of God's character and plan. He donated $25 to the tract fund and has given and loaned many of the pamphlets to others where he feels sure they will do good. Two other cases report this month; one had been, he writes, profane and unbelieving but the reading of "Food" had been greatly blessed to him and he will henceforth be a reformed man. We make an extract from the letter of the other.

Reports from the brethren laboring in a public way, are encouraging. Bro. Sunderlin reports interesting meetings near Arlington, N. Y. Bros. Leigh and Spears have started on a trip down the Ohio river in a small boat belonging to the latter. They purpose (D. V.) to visit all the river towns between here and Cincinnati or St. Louis, spending about a week at each. This will require all summer or longer. The Lord bless them and their hearers, as also all the brethren holding forth the word of life—the glad tidings of great joy. We subjoin extracts from a few letters.

NOTTINGHAM, ENG., April 13, 1882.

MY DEAR SIR:—I should esteem it a favor if you would send me a dozen copies of *"Food for Thinking Christians"* and about the same number of *"Tabernacle Teachings."* Eternity alone will reveal the good these books are doing, and several of my friends here are hungering for more information upon these great themes.

I lend my WATCH TOWER every month, and look eagerly for each new one. May God continue to bless the work.

Yours in Him, ———, (A Minister.)

MULHOLLON, N. Y.

DEAR BROTHER:—I received the book *safely*. I am very glad to say that I am very much interested in the truth, and I feel thankful that it has been placed within my reach. I call you brethren because I feel you are such. These glorious *teachings* have brought me from the broad road to destruction and have placed me on the road that leads to *life*. I have been for a few years back a poor drunkard and a profane swearer, till about a year and a half ago, when, through God's loving kindness Bro. Keith came here and declared the glorious teachings of *God's* Word. And I thank *God* that I now have been begotten of the spirit; and I am willing to present this life and this body a living sacrifice to *God*. I am willing to give my all for *Jesus* and the glad tidings. I thank God that I am what I am and he is helping me to understand His Word.

With kind wishes, your brother,

The colored minister who desired a Diaglott has been supplied. Four persons sent pay for him. We like this; it is the right spirit. As requested, the overplus was added to the tract fund.

"CHANGE YOUR MINDS"

MATT. 3:2.

(See Young's Concordance under word repent.)

Stability of character and purpose are qualities which we all admire. We like the man upon whom we can depend. To know that a man is what is commonly termed fickle, is to make us distrustful; for the course which he will pursue today, is not an index of what he will be or do tomorrow. With such a man we cannot do business with pleasure, and so will have no more to do with him than we are obliged to. Of such a man it is said, "He has no mind of his own," he has no settled character; he is driven hither and thither by circumstances, so takes no root and withers away. Such a man has not much influence, because people do not know where to find him, nor what to expect of him.

Again, the man who never changes is a hard man to deal with; you know where to find him always, to be sure; he is *fixed;* he has a purpose of his *own,* and if it is not like yours, the reason, in his mind, is, that *yours* is good for nothing. You need not undertake to move him, he is settled, he is established, he has become fossilized. The world moves on and leaves him behind. You may go to the spot where you left him, though it be a decade after, and there you will find him glorifying in his unchangeable nature. "He is wise in his own conceit." Not willing to "receive instruction," he is not bothered with having to change his mind; such a man will have to learn by some other mode than precept. Let us be glad that our Heavenly Father has provided more than one mode of instruction.

Now, both these characters are wrong, they are *extremes,* and it is hard to tell which is the most to be shunned; perhaps the latter, for he *may* be always wrong, while the former will be right at least part of the time; but a not over sanguine temperament would better comport with limited knowledge,

and a sufficient amount of firmness would meet and repel evil assault.

Change of mind is a necessary operation with all finite creatures, so far as we know, because their knowledge is imperfect. An important part of man's work in this world should be, at proper times, to change his mind. Show us a man who never changes his mind, and we will show you a man who never makes any additions to his knowledge, or else is a bigot, which is usually about the same.

There is but one character in the universe who never changes his mind, *i. e.*, the Almighty, Allwise, and Eternal God. Because his knowledge is perfect he need not change his mind, or perhaps more properly, *he* need not change. "But," says some one, "the Bible says *he* repented because he had made man. How is that?" Though that is a little irrelevent, we will stop a moment to consider it, as it is often brought up by skeptics. How could God's change of conduct toward man be *expressed* to him, in the childhood of the race, in other and better language? Some have said in explanation that it meant that he changed his purpose; but this answer was not satisfactory for the reason that it did not change the *meaning*, but only the word.

Let us use an illustration; our Heavenly Father provides them in abundance. Suppose that a little boy having no knowledge of horticulture should see his father planting apple-seeds, and after awhile should see him *trans*-planting the young trees; he might inquire, Father, what made you plant your apple-seeds there? Why didn't you plant them where you wanted them to remain? The father might reply, I did want them there *then*, but now I do not; I have changed my mind; now I want them to stand where they will have more room, etc. It would be difficult to explain to the child-mind the broad plan of the father, but he can be made to see clearly that there *has been a change*. In this illustration the father changed one part of his plan *as it related* to another part of the same plan, *i. e.*, there was, to one not understanding his plan, an *apparent* change of *purpose*, and one, too, not in harmony with the original design, and yet it *was* all in the mind and design of the father from the first. So with our Heavenly Father. He communicates with us according to our understanding, and if our *hearts* were right, we should not so *readily* misunderstand him. He speaks of things as they *seem* to us, and not always as they really are, and we do the same, and think it all right enough when *we* do it. He speaks to us of the sun's rising and setting, and *we* do too, whereas we know that it is only apparent; let us reason the same with this word repent, and we shall have no further trouble. As we increase in knowledge and *grace*, we shall understand him better, and in just the *proportion* that we grow in knowledge, we change our minds, or "repent"; at least that is what we *should* do. By this we do not wish to be understood as saying that we should ignore *all* that we have passed over, or that a change of mind involves a condemnation of *all* our former opinions, but that our minds should change something as the trees change from small to large, from a few to many branches, and from blossom to fruit; and in doing this we gradually put away the former things; for the tree had to pass through its sappling condition, before it could extend its far-reaching branches. So we pass through the transition of mind and character.

There are special seasons when important changes should take place both in physical and moral world. This time in which John was speaking was one of those seasons. The fullness of time had come and God had sent his Son into the world to realize to the world the signification of the "types and shadows" of the Jewish ceremonial. For many centuries these shadows had been indicating "good things to come"; but now they were to be lost in the glory of the brighter and better day.

He whom they pointed to was *present*. The passover lamb was to be superseded by the Lamb of God, of whom the former was but the figure.

At the time John made the proclamation above referred to, the Jewish church were more strict to observe every particular of the ceremonial law than perhaps at any time in their history; they were scrupulous to pay tithe of mint and anise, plants like or identical with our dill and caraway; when we consider that their tithe was a *tenth part*, we can see how nice they were to observe the letter of the law where it did not so directly affect the heart and life. They could be strictly scrupulous in regard to the slightest ritual performances, while having but little remorse for the grossest immoralties. It is not at all likely that they understood the deep spiritual import of most of the forms that Paul calls "shadows of good things to come." At this juncture John makes his appearance and exhorts them to "repent (change their minds; see Young's Concordance, and Emphatic Diaglott, reform) because the royal majesty of the heavens *has approached*." In these forms, or in the observance of them, they *thought* they *had eternal life*; (John 5:39) but now he who was to bring *light* and *immortality* to *light* had come; now John had given them more definite instruction upon these weighty matters, and with increase of knowledge there should be a corresponding change of mind, so he makes the announcement in accordance with the facts.

We think the nominal Christian church of today occupies, in many respects, a similar position; each different section or sect being very strict to observe the letter of *their* law, and thinking that *in them* they have eternal life; but that law, or those laws, instead of being God's requirements, are the formulated laws of the leaders of the various societies, supposed to be *based* upon God's law or word; they have built upon this foundation, but with hay, wood, and stubble. (1 Cor. 3:12.)

Now some seem to think when you speak to them about this matter, that it is of no particular consequence if they are only upon the right *foundation*. Jesus showed that it was important to be founded upon a rock (Matt. 7:24, 25), and Paul shows that it is important *also* to *build* with good material. Some seem to think that if they are only *saved*, that is *enough*, but would not reason so about their earthly matters; though they might think it fortunate to escape from their burning house, yet they would think it *better* to have a house that would not have taken fire; thus showing that "the children of this world are wiser in *their* GENERATION." If a member of any one of these societies should be arraigned for misdemeanor, the law of that society ("Discipline," "Regulations," or whatever) is the standard by which the misdemeanor is measured and weighed.

During the time of the church's wanderings, through the dark ages, while walking in adulterous union with the world, the light that *was* in it "became darkness," and how great was that darkness. Man came to use the word of God as a medium of worldly gain, and when once begun, there seemed to be no limit to which the enemy would lead in *distorting* the truth, for the truth had to be the means of giving acceptability to the counterfeit. So now the nominal Christian church is in a condition *strikingly similar* to that of the Jewish church then, *i. e.*, "rich and increased in goods, and having need of nothing," according to their opinion, but as the Lord sees, "poor and blind and naked," and their *doing* similar to that described in Mal. 1:13.

So the proclamation of John comes with equal if not greater force: "change your minds," reform because royal majesty of the heavens *has approached*."

But, says some one, what has *our church* to repent of? Do we not teach that men must repent of their *sins* to be saved? Yes, but what *idea* do you give them of salvation, and of their friends who do not obtain the salvation which they are told about? Is not the salvation which you tell them of, embraced in the idea of songs of praise to God, and word-worship and glorification of his wondrous majesty, and possibly some idea of learning more of his glorious attributes? All this is *included* in the "great salvation," but it is a meagre representation of it from the Bible standpoint as we (we say it humbly) view it. Then those who do *not* attain to this salvation, it is said, God will miserably torment forever.

Now we cry aloud that the effulgent glory shed abroad by the approach of "the royal majesty of the heavens," throws such light upon his word, that we repent, and call upon all who hold such ideas of God and salvation to "change their minds" and actions accordingly. J. C. SUNDERLIN.

[TO BE CONTINUED]

OUR PATH TO GLORY

We journey through a desert drear and wild,
Yet are our hearts by such sweet thoughts beguiled
Of Him on whom we lean, our strength and stay,
We scarcely note the sorrows of the way.

Thoughts of his glory—on the prize we gaze,
And in it see the hope of coming days;
Beacon of hope, which, lifted up on high,
Illumes with heavenly light the tear-dimm'd eye.

B———.

THE MESSAGE TO PERGAMOS

"And to the messenger of the Assembly at Pergamos write." Rev. 2:12.

Per is an article of emphasis, frequently equivalent to *very*. Ga or gee [*g* hard] is earthy. Thus the name Perga [Acts 13:13] *very earthy*. Pergamos means earthy height or elevation. It was the name given to the citadel of Troy.

The Pergamos of John's day, and to which literally the message is addressed, was a celebrated city of the Roman province of Asia. Here parchment was first perfected. It had a library of 200,000 volumes; also a famous temple of Esculapius, the mythological deity who presided over medicine.

The Pergamos period dates from the time that Constantine professedly embraced Christianity; which, being thus popularized, soon became the nominal religion of the people. The church of this period was exceedingly exalted, but only from an earthly point of view; she was "exalted in the earth."

Persecution having ceased, the policy of the Emperor became the policy of both priests and people; and the nominal Christian church soon filled with the popular time-serving crowd. Mosheim tells us that while the great zeal of many good men, the purity of their lives, the many translations and expositions of the Scriptures made at this time, and the intrinsic beauty and value of Christianity as contrasted with Paganism must have had their influence; yet it is evident that a desire to please the great emperor and his successors, and to be on the popular side, were the chief reasons for the sudden and great increase of the nominal church.

Many pagan philosophers finding that it would be policy to join the ranks of the rising religion, set about paving an easy way to it by trying to discover correspondencies between Christianity and Paganism, and so to blend the two together. They succeeded only too well. Many sought "to form to themselves a middle kind of religion, between the ancient theology and the new doctrine that was now propagated in the empire; and they persuaded themselves that the same truths which Christ taught had been for a long time concealed by the priests of the gods under the veil of ceremonies, fables, and allegorical representations." [Mosheim.] As the old theology had a number of chief gods, with many demi-gods of both sexes, the Pago-christians [if we may coin a word] set themselves to reconstruct the list for the new theology. At this time, therefore, the doctrine of *three* Gods was invented—God the Father, God the Son, and God the Holy Ghost. Also the Goddess Mary. To make the list as respectable in numbers as the long line of pagan deities, they canonized the dead apostles and an unlimited number of martyrs, angels, etc., real or imaginary.

Mosheim says of this period: "The public processions and supplications by which the Pagans *endeavored to appease their gods*, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations [ceremonial cleansings by water, etc.], to the statues of their gods and heroes, were now attributed to Christian churches—to water consecrated by certain forms of prayer, and to the images of holy men."

"The propensity of rude and uneducated converts [?] from Paganism to cling to the festal rites of their forefathers proved to be invincible, so that it seemed to be necessary to adopt the old usages to the new worship, rather than to abolish them altogether." [Encyc. Brit.]

We feel safe in asserting that all the vile doctrines that have saturated the papal church, and that still permeate Protestantism had at least their origin in this period.

The philosophy of Plato was engrafted, a parasite upon the Scriptural stock. This vile fungus, planted by Satan in Eden [Gen. 3:4], watered by the Egyptians, and brought to an increase by a pseudo-christianity, has borne an abundant harvest of errors, and exhaled an influence more deadly than the upas tree. Purgatory, Eternal Sin, Eternal Torment, Mariolatry, Saint Worship, Transmigration, Mohammedanism, Swedenborgianism, and Mormonism are some of its legitimate fruits, which could not have existed without it.

The Pergamos message opens in the words, *"These things saith He who hath the sharp sword with two edges."* The speaker is Christ himself. It seems as if the little company of faithful ones, beset on every side by the enemy, were earnestly looking amid all the noise and strife for their Leader, when, suddenly, the great Captain appears by their side, and waving his sword on high, shouts, *Attention!* Company!

The two-edged sword is the Word of God. [Eph. 6:17; Heb. 4:12.] This weapon is formed both for offensive and defensive warfare. It is sharp, and while one edge is presented toward the enemy, there is another toward him who wields it. Christ has given it to the church to be used in his service: woe to him who handles it unskillfully. Our Lord's words are a warning to those of that age who were exercising this spiritual weapon.

"I know thy works." They were many. The faithful of this period were very zealous, and were hard workers against much opposition.

"And where thou dwellest, where Satan's seat is." The home and stronghold of Paganism; which, in course of time, with a change of little else than name and names was rechristened Papacy.

"Thou holdest fast MY NAME, *and hast not denied my faith."* Their fidelity is more particularly noted because of their adverse surroundings. At this time there were many teachers, and more controversy than ever before. Light was darkened by words, and truth with sophistry. During this period also arose the old dispute of "who should be greatest." The bishops, or *Patriarchs*, as they preferred to be called, of Rome, Antioch, Alexandria, and Constantinople, had acquired a degree of pre-eminence over the others, and there was a long-continued rivalry between them; the supremacy being finally divided between Rome and Constantinople. The nominal church was split in two, chiefly over the question of image-worship; the idolaters ranging under the bishop of Rome, who received the name of Pope [Latin, *papa*—the *father*], while the image-breakers, as they were called, formed the Greek Church under the Patriarch [*chief father*] of Constantinople. A remembrance of this controversy will help us to understand the passage which follows:

"Thou holdest fast MY NAME . . . . *even in those days in which* ANTIPAS *was my faithful witness; who was slain among you, where Satan dwelleth."* *Anti*, in Greek, means opposite or against; *papas* is *father*. In the usual manner of forming words, Anti-pas would evidently mean *against the father*, or opposed to the Pope or Patriarch; as we use the name antichrist, the opponent of Christ. It is clear, then, that our Lord here commends the faithful hand who, "holding fast" the endearing name of our "Father," in obedience to the command, "Call no man Father," opposed the development and establishment of the Papacy, with its attendant heresies of a class of holy [?] and Rev. [?] fathers [Ps. 3:9], who, being called by the church—or the almighty dollar—or the love of honor and ease, as the case may be, profess a superior sanctity, privilege, and authority for the exposition of God's Word.

"But I have a few things against thee. Thou hast there them that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel to eat things offered unto idols, and to commit fornication."

Num. xxii. and onward tells the story of Balaam. The kings of Midian and Balak, king of Moab, found themselves unable by force of arms to subdue Israel. They hired Balaam to curse God's people. He found it impossible, but knowing why they had the Lord's favor and protection, he advised Balak to lead them into sin; which succeeding, brought upon them a plague which destroyed 24,000 of them.

From what has been said, the spiritual meaning of the Balaam teaching should be easily seen. The blasphemous doctrines of eternal torment, and the endless existence of sin and sinners; also the fiction of the short line from the death-bed to heaven, and kindred fancies, have always been a "stumbling block" to the church. The homage given to pagan rites, ceremonies, festivals, etc., Christianized [?] such as prayers to the dead, sacred places, days, and persons; union with earthly powers and with those who do such things, would in our opinion be *Baal-am* service.

The doctrine of the Nicolaitans, noticed in the Ephesus message, found its development in this age; and has been a burden to the church ever since. *Nicholas* means *a conqueror of the people*. In the church of Rome the laity or people are as much the subjects of the Pope, both in spiritual and temporal things, as any of earth's conquerors ever dreamed of demanding. This, in the face of Christ's plain statement that there is but *one* Lord, *one* Master, *one* Father, *"and all ye are brethren."* [Matt. 23:8-12.] The command "Search the Scriptures," was intended for every one; the commission to "preach the good news" to all who have received the Spirit; and if any one has not the Spirit of Christ he is none of His, and can only be a blind leader of the blind.

"Repent, or else I will come unto THEE *quickly, and will fight against* THEM *with the sword of my mouth."* Notice *thee* and *them* in this passage. The words are evidently used like *you* and *them* in 1 Thes. 5:1-4. The Lord speaks directly *to* his church as *thou* or *you;* but *of* the world, as *they* or

them. He came to his own, and in a sense delivered them out of Babylon; bearing them up on eagles' wings [Rev. 12:14], and carrying them into the wilderness; "into *her* place, where she is *nourished.*" . . . . from the face of the serpent, Satan. To *them*—Babylon, he comes with the sword, and by the sword they are cut into two—the Roman and Greek churches.

"He that hath an ear, let HIM *hear what the Spirit says to the churches."*

"To him that overcometh, to him will I give of the hidden manna." The manna recalls the story of Israel in the wilderness. *Hidden* would point as an index finger to the golden bowl full of manna laid away in the Ark of the Covenant as a memorial of the faithfulness of Jehovah, who led and "nourished" his people in the wilderness. It is a pledge to the Pergamos church that he who watched over literal Israel in their journeyings would care for them in the weary march that was about to begin.

The manna, of course, typifies spiritual food, the word of God. Perhaps some were enabled to see a deeper meaning, that it referred not only to the written word, but to the living Word; the true Bread of Life who came down from heaven to give life to the world. [John 6:47-51.]

It was a promise in the face of desolation and death, of a life that should be *hid*—from all the power of persecution—with Christ, in God.

"I will give him a white stone, and upon the stone a new name engraved, which no man knoweth but he that receiveth it."

What a blessed assurance to the saints during those 1260 years of trial, outcasts from the world, branded as heretics by the church, to realize that God's seal was upon them; to remember that "the Lord knoweth them that are his."

The signet or seal—evidently referred to—was the emblem of authority. See Gen. 41:41-42; 1 Kings 21:8; Esther 3:10-12; 8:2-8, etc. To present any one with the signet ring was to invest him with all the power and authority of him who owned it. This is, therefore, one of the exceeding great and precious promises of joint heirship with Christ, given only to the overcomers.

The color of the stone would indicate the purity of the reign. "A sceptre of righteousness is the sceptre of thy kingdom." However precious the jewel, it was made much more so on account of its use; it was therefore the symbol of that which was most highly esteemed. See Haggai 2:23; Sol. Song 8:5-6.

The name on the seal is significant. We believe it is the name assumed by our Lord on taking unto him his great power and beginning his reign—a name now revealed to the members of his body, since the reign has begun. [See article of Bro. Jones in March No. ZION'S WATCH TOWER, page 4.] A name peculiarly comforting to the persecuted saints during the reign of Anti-Christ—the name of our beloved

KING OF KINGS, AND LORD OF LORDS. W. I. M.

ANASTASIS—RESURRECTION

"For since through a man there is death, through a man also there is a resurrection (*anastasis*) of the dead; for as by ADAM all *die*, so by the ANOINTED also, will all be *restored* to life." 1 Cor. 15:21, 22. *Diaglott.*

Recognizing *death* as a *reality*, we have long seen, and often pointed out, that a resurrection of dead ones is God's remedy for the removal of this sin-curse. Not until very recently, however, did we recognize the full force and deep scope of the word *resurrection.*

We have been accustomed to regard it as meaning the giving to a dead person of a *spark* of life—the very faintest spark of life, such as the act of Elijah to the widow's son, (1 Kings 17:22) or the act of Paul to the young man who fell from a window, (Acts 20:9, 10) or the act of Jesus to Jairus' daughter, to the son of the widow of Nain and to Lazarus. (Mark 5:41, 42. Luke 7:14, 15, John 11:43, 44.) We had considered and called these, resurrections of the dead. But an examination proves that these restorations of a faint spark of life, are never called a *resurrection* in Scripture. An examination of the Greek word from which *resurrection* is translated (*Anastasis*) proves that its meaning is broader and fuller than we had supposed, and that we have been in the habit of misusing it, when applying it to such partial restorations of life as above mentioned.

Liddell and Scott's Greek Lexicon defines the word *anastasis* to mean—"a setting up again"—"REBUILDING"—"RESTORATION." Let us then look at the resurrection in the light of this standard definition, and also, in the light of our text.

Mankind is the subject of Paul's discourse. Mankind as a race had forfeited all right to life by the disobedience of Adam. The existence *forfeited* was the one given by God to our representative, Adam. It was a perfect being or existence, and all the imperfections under which we as a race now labor, have come as a result of sin, and are a part of the death penalty. We are now, and have been for 6,000 years, a *dying* race, growing weaker and weaker and dropping faster and faster into the tomb. Adam in his perfection did not lose the last spark of life for 930 years. We, less perfect, are born with but a spark, the average duration of which is 30 years. This condition in which we *now* are, is Scripturally called death, even before we enter the tomb. We are all walking in the valley of the shadow of death and are now far down below the mountain tops of life and perfection. (Psa. 23:4; Matt. 8:22; 2 Cor. 5:14.)

Now let us ask the question—Where was our race when it began to fall—when death began to oppress, degrade and conquer? The answer is: Man was *perfect*, on the mountain tops of life, and not at all in the valley of death; not only perfect in being but in full communion with his Maker, who considered his handiwork "very good." Then as death means a falling from all this perfection, *resurrection* means *"a setting up again"—"rebuilding"—"restoring"* of humanity from every vestige of death to the perfection of their nature as represented by their head, Adam.

Now notice our text closely, and see the second clause, explaining the first, defines resurrection (*anastasis*) to mean restored: "Through a man there is death"—"by Adam all die." Then it states the remedy provided: "Through a man also (Jesus) there is a resurrection of the dead"—"by the anointed will all be *restored* to life." To *restore* life means to give back, or offer a thing which was lost or taken away. The thing lost by our race was perfect being.

But while *resurrection* means to restore, there is nothing connected with this word which limits it in time. All of the race shall be resurrected, but not necessarily all in a moment; on the contrary Scripture teaches us, that there are *"times* (years) of restitution," and another shows us that it will be the work of a thousand years. It will be seen then that the resurrection (*"rebuilding—setting up again—restoring"*) of humanity will be in process, but will not be *complete* until the thousand years are ended [This may furnish another explanation of the first clause of Rev. 20:5, to those who think there is a *shadow* of proof of that clause being genuine; and not as we believe an interpolation.]

But Paul proceeds in the consideration of the *anastasis*—restoring, upbuilding, perfecting; he explains that there are two conditions of perfected ones. In answer to the question—With what body do they come to life again?—he explains (vss. 36-38) that as with the development of grain, so with mankind, the body sown is not the identical thing which springs up, though the same *nature* will be found in that which springs up, and the same identical personality, able to recall its former degraded condition, (Psa. 22:27; Ezek. 16:61; Zech. 12:10.) and to glorify God for the blessed change. But we inquire; Will there be any difference in the resurrection—will all be raised alike? Paul replies that there will be a difference: As in the sowing there are different kinds of seed, so in the resurrection there will be different kinds of bodies, just as we see it illustrated in nature; when we sow wheat we expect wheat to spring up and so will every seed develope its own kind. The large majority of the race are sown (die) human seed; a few—"a little flock" have changed their nature, been begotten of God. They are sown spiritual seed; and in the resurrection, God will give "to every seed its own body as it hath pleased him." (vs. 38.) The human seed will have a human body, but the spiritual seed will have a spiritual body; "as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (vs. 48.)

According to the illustration given, the human being will rise in a body like that which went into decay and death, but not formed of the very same atoms of matter that composed it. (vs. 37.) "Thou sowest not that body that shall be." But to those begotten of God—of the spiritual seed, Paul says, "As we have borne the image of the earthy, (human nature—but having given that up to become 'new creatures') we shall (when born in the resurrection) bear the image of the heavenly"—the spiritual body.

Again some inquire, What is a spiritual or heavenly body like? It doth not yet appear what *we* shall be (like), but we

know that.....we shall be like him (Jesus; not as he was, but as he is) "for we shall see him as he is." (1 John 3:2.)

We can form a tolerably clear idea of what the race in general will be when perfected (resurrected), knowing by experience that were it not for the imperfection it would be "*very good.*"

And though we cannot fully comprehend what the new creature shall be when perfected (resurrected), because "it doth not yet appear, *what* we shall be" in all particulars, yet our Father's word informs us of some of the qualities of those "new creatures" "of the Divine nature" when perfected. He says: "It is sown in corruption, it is raised in INCORRUPTION; it is sown in dishonor, it is raised in GLORY; it is sown in weakness, it is raised in POWER; it is sown an animal body, it is raised a SPIRITUAL BODY." [vss. 42-44. *Diaglott.*] Thus we get a very meagre view of the excellent glory of the new creatures—like Christ Jesus, the *express image* of the Father's person; "whom no *man* hath seen nor can see." (1 Tim. 6:16.) No wonder Paul said, it doth not yet appear; no wonder God has not given us a more full account of the future glory; with the little glimpse we have, it almost over-awes us. We ask ourselves how searching must be our trial, if we would be accounted worthy of such divine honors? "What manner of persons ought we to be in all holy conversation and God-likeness"—"He that hath this hope in him purifieth himself even as he is pure."

This perfecting, Paul shows, is not what the world is to get, but is a special thing. In vs. 42 he says, before giving the foregoing description—"*Thus* is THE resurrection of THE dead" *i. e.* the CHIEF perfecting of the CHIEF class of the dead. This CHIEF resurrection (*anastasis—perfecting*) began with Jesus, the *head* of the church which is his body—the head of THE CHRIST. Having proved himself worthy of this great glory by obedience even unto death, he was made perfect—MADE PERFECT through (by or on account of the) suffering" of death. (Heb. 2: 10.) Jesus' resurrection was the *first*, no one before him had ever been raised completely out of death's control into perfection either of *human* or *divine nature.* He was "a first-fruit of those having fallen asleep." (vs. 20.) This is called "His (Jesus') resurrection," because if members of his *body* we shall share *the same* with our *head.* It is Scripturally illustrated by natural birth; Our head was *born*—delivered over 1800 years ago; the body is not yet fully delivered. We, "the feet of him," are still in the condition in which we "groan within ourselves waiting for the adoption, to wit, the redemption" in full of the entire *body* of the Christ. (Rom. 8:23.) Will God cause to come to birth and not deliver? Will he deliver the *head* and not complete the work? (See Isa. 66: 9.) The "little flock" of overcomers of the world—the blessed who shall "have part in the first (*chief*) resurrection" (*anastasis*—lifting up to perfection) and who shall "reign with him a thousand years," (Rev. 20:6.) will have part in "*His* resurrection" and experience the same changes and perfecting which he underwent, when God highly exalted him above the angels next to himself in power and glory—"the right hand of power."

Such is our, and such was Paul's hope. For it we suffer the loss of all things and do count them but dross that we may win Christ and be found in Him (as members of the body of Christ).....that we may *know him* (fully) and the POWER of HIS RESURRECTION." This desirable sharing in the power of HIS *anastasis*—raising to perfection, we hope to attain by sharing "the fellowship of *His* sufferings, being made comformable unto his death; if by any means, (by all these earthly sacrifices) we might attain unto the EX-*anastasis* (the *out*-resurrection) from the dead"—the chief perfecting. Phil. 3: 8-11.

Let us consider next the

ORDER OF RESURRECTIONS

We have already seen that the *best* or chief perfecting—that of the Christ, comes *first*, and the bringing of mankind to human perfection follows during the Millennial age: But let us follow Paul's argument on this point and note that this is his argument exactly. After telling in the words of our text that "by Adam all die, so by the Anointed also will all be restored to life," he adds—"But each one in his OWN *rank;* Christ a first-fruit, afterwards those who are Christ's at his *parousia* (presence)." Here are two ranks, or orders of *anastasis*, Christ (the anointed head and body) first. Theirs, as we have seen, is the first and chief anastasis, the first to come to perfection and that the Divine perfection. Afterwards, during his *presence*, another class or order will be perfected. His presence will continue during the Millennial age for he comes to reign and to put down all authority, all opposition to right and to bring all things into harmony with God and His laws. Then "he must reign"—must be *present* until all of this work is accomplished: and he shall reign a thousand years. (Rev. 20:6.) Consequently that entire age is the time of His *presence.* During his presence he shall bless mankind with truth and knowledge and restore all things. Then all, who during that blessed reign, *will*, may come into harmony with Him and "Hail Him Lord of all," thus becoming *His.* This class we understand to be referred to by Paul when he says—"Afterwards those who are Christ's at (during) his *presence.*" These shall be raised up to the perfection of their (human) nature.

The raising up, the perfecting, may be either an instantaneous, or gradual work so far as the meaning of the word *anastasis* is concerned. We have seen that the perfecting, or the raising of the world in general to full *perfect* human being, will require a long period. During that period they will learn valuable and lasting lessons in overcoming evil under the superintendence of able helpers and teachers. But there are two general exceptions to this rule; these two have *learned* these lessons in the present life under the dominion of evil. They have been made perfect through discipline endured here, and being thus prepared, are counted worthy to attain their perfect condition in the instant of return to life.

The first of these classes and the chief, are the members of the body of Christ, who *have* fought a good fight and finished their course of training and work of sacrifice, by obedience even unto death, and there is prepared for such, a crown of righteousness—the reward. The anastasis (raising up to perfection) of this class, though not coming to all of them at the same instant, will be an instantaneous perfecting to each one. The dead in Christ shall rise, be perfected, first; then we which are alive and remain, shall share in the same *anatasis*, the same perfecting, without sleeping for a single moment in death.

We shall be changed or translated in a single moment, lifted in the twinkling of an eye, instantly, out of the earthly tabernacle or house (which will dissolve in death) into our house (body) from heaven—our glorious spiritual bodies, whose glory doth not yet appear. But both the raising of those who sleep in Jesus, and the changing of the living members into new conditions, as well as the resurrection of Jesus, together constitute the first (chief) *anastasis.* "Blessed and holy is he that hath part in the [chief] first resurrection [perfecting]; on such the second death hath no power; but THEY shall be priests of God and of Christ and shall reign a thousand years." (Rev. 20:6.)

The second class, though less notable are highly esteemed of God, and in their sphere were overcomers and fought the good fight though a different one from ours of this Gospel age. We refer to the Prophets and Patriarchs of preceding ages. Though they never had our "heavenly"—"high calling"—though never invited to change their nature from human to Divine, yet they were *faithful* and laid hold of the earthly promises set before them. Moses verily was faithful as a servant over all his house (of servants) but Christ was *faithful* as a *Son* over his own house, whose house are we, if—Heb. 3: 6.)

All those ancient worthy faithful ones, died in faith without receiving a fulfillment of the promises made them, yet were confident to the end of life, trusting God to give them at some time the things promised them. [Abraham had been promised all the land of Canaan, but had never received so much as to set his foot on, yet he died trusting God for what he had promised. Acts. 7: 5.] Instead of at once giving to Abraham, Isaac and Jacob and all the Prophets the earthly kingdom and dominion promised them, God let them rest; they "fell on sleep," while he developed the Gospel Church through the "*better promises,*" even the heavenly—that it should be a kind of first fruits of his creatures. (Jas. 1: 18.) Hence Paul, referring to these ancient worthies, states that God having provided some better thing for us, (the Christ) they without us (our instrumentality) shall not be made perfect. (Heb. 11: 39, 40.)

The anastasis of the Christ must take precedence to that of all others, because it is through *The Christ* that all things are to be restored. We believe, however, that the *anastasis* or perfecting of Abraham, Isaac, Jacob, the Prophets and overcomers of past ages, will be a rapid or instantaneous perfecting of the human nature. And we understand that it is as perfected men ruling over imperfect men, that these of the *fleshly* seed, will bless all the families of the earth as the agents of the spiritual SEED which is Christ—the express image of the invisible God. (Col. 1: 15, Heb. 1, 3.) Through the Christ primarily, the blessing of restoration comes.

EUROPEAN ARMIES

It is the thory of a large number in the nominal church, that the Millennium of peace, when nation shall not lift up sword against nation, neither shall they learn war any more, is drawing near, and is to be brought about by present christianizing influences. We also claim it "nigh, even at the doors," but to be accomplished by a totally different process, viz: by the setting up of that kingdom for which we were ever taught to pray, "Thy kingdom come (that) thy will may be done on earth as it is done in Heaven." We believe also, that the setting up of the kingdom involves first, the presence and exaltation of the new King (the Christ complete) who will dethrone and bind the former Prince of the power of the air—Satan, and accomplish the final overturning (Rev. 20: 2; Psa. 149:8: Ezek. 21:27.) and the complete destruction of the present evil, unjust and oppressive governments and institutions. By the tumult of contending factions, he will dash them in pieces as a potter's vessel. Psa. 2: 9; Jer. 13: 14.

We seldom mention the *outward* evidences which support our views, and expectations. It has been our desire to direct your attention not so much to "the things which are seen," but mainly to "the things which are *not seen*" by the natural eye but discernible only by the eye of faith—in the Word of God. This knowledge it is, which enables us to see things which are coming to pass, but which are not yet discernible by the world. It was this favor of seeing further into the future than the world could look, which Jesus referred to, saying that the spirit of truth would guide us into truth and *show us things to come.* (John 16: 13.) It is both a comfort and a strengthener of faith, to see how Scripture is being gradually accomplished. Therefore we give below some interesting and carefully collected facts regarding the present condition of European nations.

The *peace footing* of the standing armies of Europe, is as follows: Russia 715,000, France 498,483, Germany 427,274, Austria-Hungary 252,535, Italy 202,271. Those of the lesser powers, Turkey, Spain, Norway, etc., etc., aggregate 643,000 and Great Britain has an army of about 250,000 men. Thus it will be seen that Europe has a standing army of about 3,000,000 men, besides a navy which numbers 250 iron-clad and several hundred wooden vessels.

In addition to these *regular armies* there are *reserve forces* of drilled men, ready for immediate call in case of war, as follows: In Russia 2,252,116, Germany 1,500,000, France 1,230,000, Austria-Hungary (army and navy) 1,220,000, Italy 664,105. Great Britain and smaller powers about 2,500,000. This gives the enormous army of over 12,000,000 men ready for immediate action, composed only of trained soldiers in the prime of life. Truly it has been said, "Europe is a huge standing camp." "All Europe stands ready for war."

How dreadful, how heart sickening the sight; 12,000,000 men trained in the use of the most devilish instruments of death, stand prepared to slaughter one another at the beck and nod of Emperors, Czars and Kings.

And yet it seems that in our Father's sight,
'Tis well that men should learn the evils now of war by [bitter taste;
That when hath been o'erturned these governments of [evil men,
All then might come to love the peaceful reign,
Of Him who's called "the Prince of Peace."

And yet some tell us that these are *Christian governments;* and all their Kings claim the right to rule—to be of God's authority and appointment. This idea of God's appointment was given by Papacy. Papacy placed in power the ancestors of most of those now reigning; Papacy claimed that in so doing it represented God, and that in fact *it* was *"the Kingdom of God"* and had the power and right to appoint the rulers of earth. The earthly governments still cling to the claim of divine appointment and use it as a mighty chain to bind the people under them. Their proclamations are signed, as for instance, King William of Prussia *"By the grace of God."*

Papacy. claiming infallibility, cannot but sustain the general principle of their appointment, and being now without temporal power, dare not offend one of these rulers.

Protestants *unthinkingly* and *ignorantly* uphold the decisions of Papacy on this matter, not seeing that thereby they acknowledge the *anti-Christ.* This is just as the Word of God foretells—viz: That in the struggle between the people and their Papal appointed rulers just at hand, while the people will be struggling for freedom and their God given rights, the nominal churches will unite with the governments, which they appointed and recognize, to help keep the people in thraldom. (Rev. 19: 19-20.)

How absurd anyhow to say that the present governments are of God's appointment, or *christian governments* in any sense. Surely everything indicates, that they are Satan's governments—appointed and sustained by their prince "The prince of this world." (John 14: 30 and 12: 31.) This their actions clearly demonstrate. Being the Kingdoms of Satan, they must be demolished to give place to the Kingdom of God. How great will be the change, when these, give place to a righteous, pure government under the true prince—the "Prince of peace." "In his day the *righteous* shall flourish." (Psa. 72: 7.)

Mankind now groans under these evils. Satan and Anti-Christ appointed governments; but the groaning will soon be over. Satan will soon be bound; (Rev. 20: 2.) his earthly empires overturned (Ezek. 21: 27.) and the kingdom will be given unto the people of the saints of the Most High under Christ. (Dan. 7: 27.) The whole creation groaneth and travaileth in pain together until now—*waiting* for the manifestation of the sons of God. (Rom. 8: 22, 19.)

The church now is commanded to be subject to the powers that be, for "The powers that be are ordained of God." (Rom. 13: 1.) Yes, God, during the present evil world (age) not only permits Satan to be its prince, (John 14: 30.) but also permits the earthly governments of his appointing. He leaves his church and all men for a time under their control assuring us through His word that shortly the prince of this world shall be bound, and "the kingdom of this world shall become the kingdom of our Lord and his anointed"—during the sounding of the Seventh Trumpet. (Rev. 20: 2 and 11: 15.)

The Church must not resist the powers that be except in matters of conscience. But now that "Gentile Times" have nearly run their *ordained* course, their overthrow is at hand. To this end God is raising up His great army, the masses of the world, to overturn all forms of evil and oppression. His army here, as in the overthrow of Jerusalem A. D. 70, will know not God, yet will fulfill His purposes. (Rev. 19: 19.) God's army is now being marshalled and His church should stand aloof from both the governments that be, and their opposers. We should remember that "we are not of this world" —"our citizenship is in heaven." (John 17: 16. Phil. 3: 20.)

The time for the fulfilment of Joel, 3: 10-16 is nigh at hand and the sooner it comes the sooner will another (Isa. 2:2-4) be accomplished. But *first* look not for these. First must be gathered from the earthly plane—the little flock—the bride of Christ. And in this gathering of the little flock from out of the mass—the mass called by men the church, there will be a shaking, rooting and complete overturning of that mass so full of tares—corrupt with worldly pride. Thus saith the word of God: Judgment must begin at the house of God.

"THE WAGES OF SIN IS DEATH"

How clear and simple is this statement. How strange it is that so many who profess to receive the Bible as the Word of God persist in contradicting this positive statement, and affirm that they believe, and that the Bible teaches, that the wages of sin is *everlasting life in torment.*

They realize that this is an awful thought, and affects the interests of every human being—because all have sinned and come short. Yet it is what they have been taught from infancy. It is what their church creed still teaches, and they are taught that it is one of the first steps to infidelity and perdition to doubt the *eternal torment* of all who are not true Christians. They suppose that, since their church creed teaches it, it must be one of the fundamental teachings of Scripture.

A very large majority of Christians (we say it with sorrow and shame) have never searched the Scriptures which are able to make them wise. (2 Tim. 3; 15.) They have merely learned a few texts, which, construed in the light of their church creeds and instructions, tend to convince them that those creeds are in harmony with the Bible, and that eternal agony awaits a large majority of our race, foreseen and foreknown and pre-arranged by our Creator and Father, who, despite this terrible plan, they must call a *God of love*—who, despite his malevolence, must be worshiped and adored as the benevolent, loving One, the Author of every good and perfect gift. This One they must thus worship and try, or pretend, to love, lest they be of that eternally tormented multitude. No wonder so many draw near to God with their lips, while their hearts are far from him. No wonder that some who come to lose the fear of such torment, become blasphemous infidels, denying all things sacred, and regarding all religion as fraudulent, when they lose their dread of this fundamental teaching of the religion of today.

The difficulty is that the traditions of men are given the authority which belongs only to the Word of God. God says that he gave us our existence, and has the power to deprive us of it if we do not use it properly; (Ezek. 18:4; Eccl. 9: 5, 10; Psa. 145: 20; and 146: 4,) that the wages which he will pay to sinners will be DEATH—the extinction of life; and the wages he will pay to those who use life in harmony with his will, will be, *everlasting life*—life unceasingly. "The soul (*being*) that sinneth *it* shall *die*," but none other. (Ezek. 18: 20.) Again we read, "I have set before you life and death"—blessing and cursing; "therefore choose life." (Deut. 30: 19.) Choose it by complying with the condition on which God says we may have it. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye and *live*." (Ezek. 18: 32.)

Nor can any one find a reasonable objection to *death*—EXTINCTION of being—as the *punishment* for sin. Man (as a perfect being when created) was capable of appreciating good and evil, and of developing a character in harmony with the one he chose. God gave him *this* free agency, telling him which is His will, and which is best, and what the consequences of his choice will be to himself. He said to Adam regarding a forbidden thing, "In the day thou eatest thereof, dying thou shalt DIE." (Gen. 2: 17, margin.) So he tell us that the wages of sin is *death;* that we must shun sin if we would avoid its penalty.

All of God's plans and laws are the very best, and any other course than obedience is sure to bring some evil consequence. The interests of humanity are so much in common, that evil and its consequences in one member produces more or less evil and distress to others. It is a wise and blessed provision God has made, that none will be allowed to live whose misuse of life would be an injury and source of misery to themselves and others. And who would not admit that God's dealings with the sinner as thus explained by His Word, are not only Just, but Merciful?

One cause of much of the confusion on this subject arises from the fact that *death* happens alike to saint and sinner, hence many conclude—It must be some *other kind* of death than the death of the individual as we see it all about us, that the Scriptures refer to as the wages of sin. And giving their imaginations full play, they conclude that the DEATH which is the wages of sin, *must* be a *life* in torment, or, as some describe it—a death that *never dies*. In attempting to explain this, modern theologians fall into grievous errors and begin to talk mysteriously about a number and variety of deaths. They must find as many beings to die as they find deaths. Hence, they not only tell us that there are *many deaths*, but that man is a combination of a *number of beings*. They explain that what God said to Adam, and what happened to him when he had sinned, was *spiritual* death; that nine hundred and thirty years after was physical death, and that then he was liable to *eternal* death—a condition of torture—a death that never dies.

We will first state our objection to this theological division of death into three, and proceed to explain the question under discussion from our standpoint. We object first to the division of a man into three parts—spiritual man, physical man, and something after which survives both of the former. The supposition that man could lose spiritual being arises from a *confusion* of thought concerning human and spiritual beings. Scripture teaches us that human beings and spiritual beings are different orders of beings, there being far more difference between a man and spiritual beings (angels, etc.), than between a fish and a horse. Adam, as a human being, was "of the earth, earthy." (1 Cor. 15: 47.) And this was God's design in his creation—viz.: to make a *different order* of beings from angels—spiritual beings, which he had already created—an order of beings adapted to the earth by nature. That God had succeeded in making man different from angels—spiritual beings—is evident from the fact that he called him "very good," and gave him dominion over earth and all earthly things. (Gen. 1: 26; Psa. 8: 6.)

If, then, Adam was *human* and not *spiritual* by nature, he could not lose spiritual nature or spiritual life; and those who hold that he did lose it, are unable to point to a single Scripture which so declares. We suggest to make it forcible to your minds, that it would be as reasonable and as sensible to talk of a fish dying to a horse's life or nature, as to say that man died to a nature totally different from his own.

Adam died only as a man. From the time he sinned and was driven from the Garden of Eden, he gradually began to *die* as a *man;* he began to lose those grand perfections of mind and body which constituted him the superior and ruler of the lower animals. This dying process continued by reason of his strength and perfection for a long time—930 years—then the dying process was complete—Adam was dead—lifeless. So far as he knows or feels he is "as though he had not been" created.

Thus, in him was illustrated God's word—the wages of sin is death.

But the query comes—Would not Adam have died anyhow, whether he had sinned or not?—if not, how could he ever go to heaven? We reply, No; if Adam had not sinned, he had not died, but would have lived on, on earth. God never promised anywhere in his Word to take Adam to heaven. Adam had no such hope or desire. His desire was in harmony with his earthly or human nature—to live on the earth and to enjoy it. And this, as we have shown, was God's will also—to make an earth to be inhabited, and to make a creature to inhabit and use and rule it in harmony with God's will.

It should be clearly held in mind, that while God does purpose and is to accomplish the lifting of a "little flock" of humanity *from* the *human nature* to a spiritual—the *Divine nature*,—as *new creatures*—yet this is not a change of God's original plan, when he said let us make MAN, God's plan relative to having the earth peopled with a race of perfect MEN, still continues, and will, ere long, be accomplished. It is only during this Gospel Age since Jesus was (at resurrection) high exalted to the DIVINE PLANE of being, that God is calling out *from* among men, some to become partakers of the Divine nature, and sharers of glory as spiritual beings—joint heirs with Jesus Christ their Lord. The condition upon which we may claim those promises as ours is that becoming dead to earthly aims, hopes, motives, and pleasures, we render the human nature (not its sins) a living sacrifice.

But another inquires—If Adam would not have died had he not sinned, does it not prove that he possessed immortality? Not at all, (You will see the distinction between immortality and everlasting or continuous life by reading "Food," pp. 11 and 134,) his life would have been continued by allowing him to continue to feed on the trees of life in the Garden of Eden. There was nourishment in their fruit which sustained human life. God executed the penalty, death, by separating man from those nourishing trees; Adam's life forces were exhausted in labor, and the products of the cursed earth were insufficient to supply the waste. The earth was cursed for man's sake—that it might not sustain his life.

But now the previous question. If physical death is the penalty or wages of sin, why is it that all—saints and sinners alike—die? We answer in the words of the apostle, death is passed upon *all* men in that *all* have sinned. The reason you *die* is because you are a sinner—you were born a sinner. It was not your fault that you were thus born, but it resulted from a law which God established in the creation of the race to which we belong. It was a part of his law or plan that this race should propagate its species. Thus Adam was to multiply and fill the earth with beings perfect and sinless like himself—in God's sight "very good" men. But when Adam began to decay and to lose his grand perfections as a part of the penalty of disobedience—dying—he began to lose the ability to produce sinless and perfect offspring. A pure, perfect and sinless race could not come from a sinful and decaying head, and thus when Adam sinned, all his unborn posterity partook of the evils or wages of sin—death.

At first glance it seems unjust and harsh that we should be condemned and punished for an act in which individually we had no share. But when we take God's *explanation* of it, all is clear and satisfactory: He condemned all through, or on account of *one* man's sin, in order that he might have mercy upon all and redeem all by *one* sacrifice, which he had purposed *in himself*, before the foundation of the world. (Rom. 5: 18, 19; and 11: 32.)

As we have before shown, had each man been given a trial, such as Adam had, the probabilities are, that more than half of the billions of his children would have done just as he did. And each one who did so, would have been condemned to *death*, and to redeem them all, would have made necessary the death of just as many *substitutes* or *ransoms;* causing pain and death to as many sinless (willing) redeemers. All of these redeemers must have first come down to earthly conditions, and become *men*, that they might taste death for the sinner and pay his penalty.

But how much wiser and better was the plan which God took. He condemned all through one representative, that he might justify through another—a representative redeemer. "Oh, the depths of the riches, both of the knowledge and wisdom of God!"

The reason, then, that all die, is, that by nature all are sinners. And, though the ransom of *believers* has been paid by the death of Jesus, yet those believers are not yet *saved*

from the penalty of sin (death), but are merely assured by God's promises that their ransom has been paid, and in *His due time*, they will be saved out of death by a *resurrection*.

The advantages which now accrue to believers are not actual for they share the miseries of the curse with the world, but they are *by faith*, "For we are saved by *hope*" only, and not in fact. (Rom. 8: 23, 24.) We have a *basis of hope* for future life in God's promise of a resurrection, which none but *believers* in those promises can have. Thus we have *hope* as an anchor which keeps us from the drifting doubts of the world. We have more also as believers in the efficacy of Jesus' ransom. We realize that while before as sinners, God could not recognize us at all, now as those whose sins have been paid and canceled by Jesus' death, we can come to God as *sinless*—"justified from all things." (Acts 13: 39.) We can again, as Adam did before sin, call God Father, and be recognized by him as *human sons*. (Luke 3: 38.)

But, as we have seen, the penalty of sin—*death*—is allowed to continue until the full close of this Gospel or Sacrificing Age. During this age so many of the believers as desire may join themselves to Christ in sacrificing their *humanity*, and become thereby sharers with him of *Divinity*. When this work shall be accomplished—which pays in full the ransom price of the world—then comes the time for SALVATION in the actual sense. The church—the new creatures—will be the first to be *saved from death*. Theirs is called the first (chief) resurrection, because they are raised to the divine—spiritual plane. Blessed and holy are all they that have part in the first (chief) resurrection. This first (chief resurrection) began with our head, Jesus, and will be completed in raising to the same condition the church, which is his body. As Paul aimed, so we also aim to have a part in that chief resurrection, for only the "little flock"—his body—are of it. (Phil. 3:8-11.)

Then will follow the *actual* SALVATION of the world from death, by a resurrection. (See article "Resurrection.") So we see that *death* is not complex but a simple thing. The man died, and God's plan is to save him from death by paying his ransom, and then giving him back his life, in hope, that being better able to appreciate its value, he will "choose life and live" in harmony with God's laws.

At some future time we will answer and explain the various passages supposed to conflict with the above explanation of sin's wages.

THEORETICAL *vs.* PRACTICAL CREEDS

Who has not been struck with the difference between the practice and theory of those who adhere to the creeds of the various sects. They preach positively and repeatedly, that crimes and sins will be surely punished in everlasting torture from which there is no chance of escape, and no hope of mercy or pity ever helping them. They preach that "Straight is the gate and narrow is the way that leadeth unto life, and *few there be* that find it,"—and that *therefore*, the great mass of mankind are on the broad road, which they say, leads to the irrevocable doom of eternal torture.

And yet those who profess this, contradict it by their acts. Parents whose children are walking any but the narrow way, are careless and seemingly indifferent. Ministers who preach thus, eat, drink and are merry, and feel content to preach on "The beauties of nature"—"Anti Mormonism," or "Longfellow our great poet"—all of which seems very inconsistent with their professed belief. But they all have a way of solacing their minds by saying: "God will do right; he will have mercy on my sons and my daughters, and all my relatives and my friends." The great center of hope seems to be that sometime, perhaps just the moment of death, they will say or think—"May God forgive my life of sin!"

A forcible example of this was recently furnished in the case of "Jesse James," the notorious outlaw, robber and murderer, who, for a number of years, at the head of a band of his kind, has been the terror of Missouri. He was very recently shot, and it is said never after spoke and was conscious but a short time. He was buried from a Presbyterian Church, three ministers officiating. They detailed some of his honorable and manly (?) traits of character, and hoped that God would have mercy upon him—for possibly in his conscious moments after being shot, he might perchance have said, "God be merciful to me a sinner."

Now we object, not to the benevolence which could desire for Jesse a place more tolerable than that the church has drawn and painted for the sinner, but we do ask in the name of common sense—Where is the consistency of such conduct?

We see their difficulty to be an endeavor to make peace and harmony, between the traditions of men framed into church creeds in the dark ages, and enlightened common sense and reason of today. But how sadly they fail to reach any reasonable conclusion. If they could but leave human creeds and take God's Word, allowing it to interpret itself, how it would all become clear and plain, grandly harmonious and consistent.

HUMAN TEACHERS NECESSARY

"He gave indeed the Apostles and the Prophets, and the Evangelists, and Shepherds, and Teachers, for the complete qualification of the *Saints* for the work of service; in order to the building up of the *body* of the Anointed one; till we all attain to the unity of the faith and of the knowledge of the Son of God to a full grown man (till the body is complete)—to the measure of the full stature of the Anointed one." Eph. 4:11-13.

This teaches us that we may be *saints* (consecrated ones) before we have come to full harmony with God's plans, or reached our full development in knowledge and faith. It also shows us that it is the will of God that we should not continue *babes* in Christ but should "grow in grace and knowledge, growing up (as members) into him in all things, who is the head of the body, even Christ; (Eph. 4:15,) striving and aiming continually for the perfection of knowledge and faith-stature of the *anointed* pattern, our *head*. This increase and growth must not *stop* until we ALL (the entire body) have been thus schooled *"for the work of service."*

To assist us, God has provided *helpers*—Apostles, Prophets, Evangelists, Pastors, Teachers. Those whom God selected for these positions in the primitive Church, were not selected because of their learning or worldly wisdom, nor because of their natural gifts; but evidently, largely because of their entire consecration to his will and service.

In selecting his ministers, Jesus passed by the "Theological Seminaries"—their "Schools of the prophets," and their Doctors of Divinity, and their students too, and chose unpretentious "Israelites indeed," among those chosen being some rather illiterate fishermen. Thus he has *ever* chosen the weak things to confound the mighty. "Even so Father, for so it seemed good in thy sight." It should be remembered too, that God has always provided his church with ministers and helpers. It may help us also, to remember that Jesus always gives *his ministers* their commission, which may be *known and read of all the saints*—viz. His spirit of self sacrifice for the sheep, and ability to *feed* them by *expounding* to them the Scriptures harmoniously.

That God does set apart or raise up teachers for the Church, is not only evident from the Scripture (1 Cor. 12:27-31 and 2 Tim. 2:2.) but also from his dealings. It is a fact that during this Gospel age, it has pleased God to make use of some men far more than others in the work of teaching and edifying the body of Christ. Jesus was a *teacher* sent of God. The disciples were sent to preach and teach and baptize. And while we believe that every *consecrated* member of the body of Christ is a *minister* in some sense, and all are *anointed* to *preach* the glad tidings, yet there are various members adapted to different parts of the work, just as there are different members and offices in the human body, which Scripturally is used to illustrate the body of Christ—the Church.

The *head* of the body is gone from earthly to spiritual conditions. In him centers all the knowledge and wisdom which must direct the affairs of (his flesh) the members on the earthly plane. This is accomplished by delegating various qualities of the head to *some* members of the body. The highest offices entrusted by our *head* to members of the body for the use of the entire body, are the qualities of the *Eye*, the *Ear* and the *Mouth*. The two former are channels of information, and the latter of expression. These correspond with certain of the chief offices in the church. First, the *Eye* to see: John and Paul were two members of the church who enjoyed more than any others perhaps, this grand quality of the *head*. It was a gift in which they greatly rejoiced. Jesus received a wonderful *revelation* from the Father relative to coming events (Rev. 1:1.) and true to his body, he sent and signified it to John who thus stood as the *eye* of the Church and through him we can see as fast as due, the unfoldings of that *revelation*. Paul too, had this gift or office in a remark-

able degree, being in visions and revelations of the Lord more abundant than *they all.* (2 Cor. 12:2-4. Gal. 1:12; 2:2.)

Paul is the clearest eye the Church has ever had. Though he was not permitted to make known what he so clearly saw, (2 Cor. 12:4) yet it is evident that the things seen, so deepened and widened his own knowledge of God's plan and love as related to the past, present, and "ages to come," that his writings have a rich depth, fullness, and golden coloring, possessed by no other New Testament writer. He seems to come to the very verge of those glorious revelations while explaining Rom. 11:25-33. concerning the plan of God relative to the casting off of fleshly Israel and their future restoration to his favor through the agency of the church—when the church is complete—when they shall obtain mercy through your mercy. How anxious he seems to tell *plainly* all about those future dealings—what was not due to be clearly known until now. "Oh, the *depth* of the riches both of the wisdom and knowledge of God!"

Note again the value of the sights shown to that celebrated eye of the church—concerning the development of the body of Christ and its future work in coming ages—Eph. 2:6, 7 and 3:3-6. Yes looking through those Apostolic eyes of the body (church) we can see wonderful things.

But several "gifts" were bestowed upon some of the Apostles: The *ear* quality was another gift less honorable than the *eye*, yet very desirable. This gift was possessed to some extent by nearly all the *Apostles*, and by some of the members of the body throughout this age. It is the gift or quality of understanding and appreciating the Word and plan of God. It was by the exercise of this gift that Paul, Peter and the others were able to point out the fulfillment of Prophecies, and to have understanding of the deep things of God.

The *mouth* (utterance) is another quality belonging to the *head* which is delegated to members, for the benefit of the body. This gift though possessed by perhaps all of the Apostles, was specially notable in Peter and James. Paul, though a great reasoner and possessed of the eye and ear qualities was inferior to Apollos and some others in oratory. (See 1 Cor. 14:3; Acts 18:24; 2 Cor. 11:6.)

These qualities belonging to the *head*, are still in and with the true members of the true body of Christ. God is still pleased to use sume such *channels* through whom the whole body is to be blessed and edified; yet we should always remember that their honor consists in doing greater service for the body and head than other members. Now, as in Paul's day, "to each is given the manifestation of the spirit, *for the benefit of* ALL," (1 Cor. 12:7.) and not alone for themselves individually. And, as even Paul, who possessed the chiefest gifts in chief measure, guarded himself, lest after having preached to others, he himself should be a "castaway" from the high calling; so now, it is no positive assurance of our final victory, that we *have* been used as ministers of the body.

But there are other *good* positions with honor, in the body of Christ. There are members which belong properly to *the body* and not to the head, viz: the hands and the feet, etc. The feet make progress and represent the *mission work* of *Evangelists.* The hands care for, protect, assist, and feed the body, and thus answer to the work of *Pastors;* then the trunk of a human body represents the mass of the church. The working together of the whole system is to build itself up and to strengthen the laborers—the hands and feet, and to prepare the entire body for the doing of the will of the head. So the entire body of Christ builds itself up and grows strong by the use of the spiritual food; and it imparts its force and strength to those members which minister to it—viz: Prophets, Teachers, Evangelists, and Pastors.

This Scriptural insight into the proper condition and active office of the various members of the body of Christ, forces the conclusion that the real members of the real body are very few. That it was the design of our Father that the body should be formed of such real members, and that every member should contribute to the upbuilding of all, is very clear. And it is none the less clear, that all the real members are thus performing their part, as fast as they perceive their ability and privilege.

God is not merely expressing how he would like to have the body grow, but how it must grow, and is growing up to the full stature of the anointed one. It behooves us each then, to examine ourselves, and thus see if we are abiding in the anointed body, and as active living members, contributing to the general health and activity of the body.

The great worldly organizations, claiming the name of Christ, yet refusing his headship, leading and control, and the teachings of his word, has nothing in common with the real followers in Jesus' footsteps. They have their heads and prophets and pastors, but not the true (Isa. 9:15; 29:9-13 and Jer. 23:16-32.) They have large flocks but they are not all sheep. They have their teachers, but the time has come when these great flocks of nominal sheep will not endure sound doctrine; but after their own desires, they gather to themselves teachers having itching ears (for the world's applause) and they turn away their ears from the truth, and are turned unto fables. (2 Tim. 4:3-4.) But let us watch that we be not deceived by all their form of Godliness, lacking the power, (2 Tim. 3:5.) which if possible would deceive the very elect. But let us faithfully endure afflictions and fully accomplish our service.

The true body of Christ is indeed a *mystery from* the world's standpoint—a visible company with *no visible head;* a company bound and cemented to each other by no visible bond or interest, but by the invisible spirit (mind) of their head, which unites them in a labor of self-sacrifice, each member doing according to his ability to bless and benefit the body and honor the *invisible* head.

In this body are still to be found the representative qualities of the *head.* They have *eyes,* for they look through the eyes of the Apostles at the plans and works of God, and have not left these for the traditions of men. The true church has *ears;* it is still being blessed with members specially used to unfold to it the prophecies and dark-sayings, and to direct it to the *"meat in due season."* It still has those who esteem it a *privilege* to serve, and feed, and care for the body as pastors. And it still has *faithful ones* (and equally members of the body and beloved of the head) who, though not thus special workers, are nevertheless, strengthening the hands and the knees and glorifying the *head* by *supporting* these by their means and by their prayers, and by their influence.

Oh, that each might fully value his privilege and opportunities as body members! All cannot be the eye, nor all the ear, nor all hands nor feet. Some are honored with one service, and some with another; (1 Cor. 12:14-20.) yet let us each remember to seek earnestly the best gifts. (1 Cor. 14:3.)

Let us remember that the basis of all promotion from a lesser to a higher opportunity of work in the body, will be the faithfulness with which we use our present abilities. Again let none despise his office of *Steward of this world's goods.* If this is your opportunity use well your office, and perhaps you will be promoted by our head and become a dispenser of spiritual things. [We commend the plan suggested by Paul to all, even the very poorest; those who have never learned to give, have failed to rightly appreciate one of our choice privileges and pleasures. Read 1 Cor. 16:2, and 2 Cor. 3:1-8, and 9:1-9.]

A CRITICISM CRITICISED

A gentleman who read in *"Food"* concerning the first clause of Rev. 20:5.—"The rest of the dead lived not again until the thousand years were finished"—that this passage is *spurious,* and not found in any MSS. written previous to the *fifth* century"—possibly questioning the correctness of our statement, or at least desiring to have additional testimony, wrote to the "Bible Banner," a Second-Advent publication, inquiring the correctness of this statement.

In reply Eld. D. T. Taylor, published the following in the "Banner" of May 4th, 1882:

The words, "But the rest of the dead lived not again until the thousand years were finished," Rev. 20:5, are omitted, and not found in the Sinaitic Codex, which was probably made A. D. 331-350. It is the oldest N. T. MS. known. But Tischendorf says its omission is "a mere error." The Alexandrine MSS., written about A. D. 450, has the text, and merely omits the words "but" and "again." The Vatican MS., made about A. D. 350, omits no part, but contains the entire text, as now in our Bibles. Hence it is *not* true, as some writer has said in the "Banner," that this verse "is not found in any MS. written previous to the fifth century."

We must answer this, and if we answer it satisfactorily we hope our opponent will give a proper retraction to his remarks above quoted, at an early date.

First then, the brother says: "The Alexandrine MS.—A. D. 450—has the text." We reply, that any one understanding the subject, knows that the *fifth* century commenced with the year 401, and ended with the year 500. Just so the fourth century began with the year 301 and ended with the year 400. So too, we say since 1801 that we are now living in the *nineteenth* century and may properly use the expression until the end of the year 1900. Now we admit freely that the text is found

in the Alexandrine MS., but we still claim, and every scholar will support us in it, that if the Alexandrine MS., was written in A. D. 450, or any time after the year 400, it was *not written previous to the fifth century.*

But it is claimed, that the passage is found in the Vatican MS. of about the year 350. This we most positively deny. Every authority on the subject bears witness that this Vatican MS. supposed to have been written about the middle of the fourth century, contains the New Testament only so far as Heb. 9:14, "from which verse to the end of the New Testament it is deficient; so that not only the last chapters of the Hebrews, but the Epistles to Timothy, Titus, and Philemon, as well as the *Revelation* are missing." [We quote from C. Tischendorf, perhaps the best authority on ancient MSS. of N. T.]

While the above mentioned is the MS., which is generally understood by the name "Vatican MS.," yet as a matter of fact there was more than one MS. of the New Testament in the Vatican Library; but none but the one above, is sufficiently ancient to constitute it an *authority.* The Emphatic Diaglott is principally *compared* with the "Vatican MS. No. 1209," the ancient copy; but for the lacking book of Revelation the *Vatican MS. No. 1160* is used, the author giving it a preference *over* the "*Alexandrine MS.*," though it was written about the *eleventh* century. (See "Diaglott," note to Revelation 1:1.)

But even if Brother Taylor got mixed on the two Vatican MSS., he is still at fault, for *Vat. MS. 1160 does not contain* the disputed clause. See Diaglott note on Rev. 20:5.

But it is claimed that *Tischendorf,* the finder and translator of the very ancient and most authentic of all Greek MSS., excuses the fact that this clause does *not appear* in his "*Sinaitic MS.*" by saying that it is doubtless "*a mere error.*" To this we reply that we fail to see what weight this has on the subject. The *finder* of a book knows no more than any one else about whether or not the omission of this clause was a "*mere error.*" We claim again, that the absence of this clause from all MSS. written prior to the *fifth* century, as well as the fact that it would contradict other Scriptures, which teach that the "Restitution of all things" is due *at* the coming of Jesus and *before he shall finish* his reign—prove the disputed clause to be spurious—an interpolation. (Acts 3:21.)

The Syriac-Peshito version of the New Testament (the mother tongue of Jesus and the Apostles) was written in the latter part of the first or early part of the second century, and is therefore of earlier date than any Greek MS. extant. This *most venerable* authority, also repudiates the disputed first clause of Rev. 20:5.

QUESTIONS AND ANSWERS

Ques. Do those who die in childhood ever obtain *spiritual* bodies?

Ans. If the child was begotten of the spirit it will be in the resurrection, born of the spirit to perfect spiritual being. If not, it still retains the *human* nature, and in due time will have a part in the restitution of all things and may with all mankind, if it will, reach full *human perfection.*

Since the begetting of the spirit is through the word of truth, (James 1:18.) it follows that children who cannot understand at least the first principles of the doctrines of Christ, could not be begotten by those principles, or influenced to a consecration—sacrifice of their human nature.

Ques. Does not the "Greek Church" as well as the Church of Rome have a place in prophecy?

Ans. God of course could have given us a history of all the governments of earth. Yet as a matter of fact he has confined his prophetic declarations to a few—as outlined in Daniel's image and four great beasts. The declarations relative to present governments being almost exclusively confined to the nations of Europe—the remnants of the Roman Empire.

Probably for similar reasons God has measurably confined those prophetic utterances which apply to religious systems, to that system which was given the seat of the beast (Rev. 13:2). —The Church of Rome and her daughters (Rev. 17:5.) and passed by almost unmentioned, the other, and some of them larger, religious systems, such as Confucianism, Buddhism, Mohammedanism and the Greek Church.

Ques. Please explain Rom. 6:10. "He died unto sin once."

Ans. The *Diaglott reads "by* sin;" "*Murdoch's Syriac "for* sin." We think the signification is that Jesus died *for,* or *on account of,* or *by reason of* sin. So it is also with those who as members of the *body* of Christ, are sharing in *his death.* (vs. 11.) With the body as with the head, it is not a dying *to sin* in the sense of presenting *cut off sins* as a sacrifice to our Father. No, Jesus "knew no sin" and his death was a sacrifice, giving up, not of sins, but of a *sinless* nature for the sins of others. So too with his body—we *were* sinners even as others, but we were *redeemed,* bought with a price, even his precious blood (life); and now with every sin stain cancelled, we as he did—present a sinless offering. (In God's estimation *sinless* and it should be so esteemed by *us.*) We present this sinless nature to share in *his death*—thus having fellowship in his sufferings and death which fills up that which is behind of the afflictions of Christ, and complete the World's *ransom price.*

Read succeeding vs. 11-13. Reckon that the dead or sinful nature was buried when Christ died for your sins; reckon that as *justified human* beings you became alive when he rose; but go further and as justified beings present yourselves to God (living sacrifices) and yield your members to God as his instruments in doing all of his good work.

Ques. Please explain Phil. 3:21. "Who shall change our vile body that it may be fashioned like unto his glorious body." Does not this Scripture contradict the thought which you have so often expressed, viz: that the bodies of saints will be in the resurrection spiritual bodies, and totally "*new creatures*"—not formed in part by and out of the earthly bodies of the human nature? Does not this Scripture positively assert that the new body will be merely this *vile body* changed?

Ans. The *body* to be changed, here mentioned, does not refer to *our personal* bodies, for then it should read "change our vile *bodies* that *they* &c." But it is our vile *body;* one body (the body of Christ) composed of many members that is spoken of.

It will help, in this as in every case if we examine the context. Paul is drawing a contrast between two classes claiming to be Christians. He sets himself as at the head of those who are living properly, and exhorts all true followers of Jesus running for the prize to follow and imitate him, and concludes by saying, "Brethren, be followers together of me," vss. 15-17. This company constitute members of the true body of Christ, because they follow in his footsteps of self-denial.

On the other hand he mentions the false ones saying, vss. 18 and 19, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly (appetite) and *whose glory* is in their shame, who mind *earthly* things."

Now, contrast with this body which falsly claimed to be a body of Christ, but which *sought* and *gloried* in and *minded* the very earthly things to which Jesus was crucified—contrast these, I say, with the *aims, joys* and *mind* of the true body. Paul details the experiences, &c., of the true body in vss. 7-15. (Read carefully.) He says that the *true* body instead of glorying in earthly things and pampering earthly desires, counts all earthly glories and honors and gains as loss and dross, and casts them away as detestable compared to the glories and joys anticipated in the future with its head. Then he concludes his argument by assuring them that though this true *body* of Christ has become very poor, miserable, outcast, and vile, from a human standpoint, yet the time is coming when they will be owned and accepted to a condition of glory as his body by the true head. In consideration of this coming change from a condition of degradation to glory, he exhorts "Therefore my brethren . . . . so stand fast in the Lord, my dearly beloved." (Ch. 4:1.)

We give here, Murdoch's translation from the "Syriac," "Our concern (interest) is with heaven; [We are not minding *earthly things,*] and from thence we expect our vivifier, our Lord, Jesus the Messiah; who will change the body of our abasement that it may have the likeness of the body of His Glory."

Ques. Please explain 1 Kings 17:22.

Ans. The Hebrew word here translated *soul,* is *nephesh*; it signifies *being,* or *life,* or *existence.* Now read it: "the child's life came into it again"; and all is clear. The word *soul* has been shrouded in mystery by theologians, and helps to deceive themselves and others with the idea that it is an intelligent *person* which lives in a man. There is no excuse however for any one who has even a slight knowledge of the Hebrew, or is possessed of any of the "*helps*" of our day—there is no excuse for such persons making this mistake, as this same word *nephesh,* is repeatedly used with reference to the lower animals and fish, &c. But this is hidden from the general reader by the English translation. The translators, when *nephesh* is used in referring to fish and lower animals, generally translate it "*breath*" or "*life,*" and sometimes where nothing else will make

sense they translate it "*breath* or *life*" in connection with mankind. But wherever the mystifying word *soul* can be used to give seeming support to the teachings of theology, it has the preference.

Ques. What about baptism now; should it still be performed?

Ans. Baptism *into Christ*, we regard as no longer possible since Oct. '81. All however who previous to that time had performed the *real baptism into death;* (consecration) we should still urge to perform the outward illustration of it, i. e., immersion into water.

It should, however, be remembered that the "*Baptism of John*" was an outward sign of *repentance* and turning (being converted) to God. This symbol of sin washing, may still be performed on any who desire it. This last form is all that is generally recognized by christian professors of today—"Knowing only the baptism of John." Very few know of the higher baptism *into Christ's death*, and thus into membership in his body.

Ques. If God never cursed man for sin, why was it necessary for Jesus to die?

Ans. God did curse man. The words of the curse were: "Dying, thou shalt die." We cannot make this subject more plain than we have done in "Why Evil Was Permitted." Read it again. Those who are so anxious for truth as to be willing to sacrifice other things to get it, are the ones for whom God prepared it. If thou searchest for her *as* men search for silver, *then* shalt thou find the knowledge of God and his plans. (Prov. 2:2-11.)

Ques. Isa. 13:9-13. This will be answered with other similar statements in "Millennial Day Dawn."

Ques. Relative to explanation of Matt. 25:46 in March WATCH TOWER, permit me to inquire the Greek word there translated *punishment* and its critical definition.

Ans. The word is *kolasis*. Young defines it to mean *restraint;* Liddell and Scott say it means *pruning*, and B. Wilson in the Diaglott renders it "*cutting-off*." These are *the best* authorities on Greek. Thus it is clearly evident that the punishment referred to is—everlasting *restraint* or cutting off from life, of which they had proved themselves unworthy.

As to *when* this destruction is due, read more *particularly* March number and see it to be at the close of the Millennial age.

Ques. Do you claim that the Bible *does not* teach that there are three persons in one God?

Ans. Yes: On the contrary, it does tell us that there is *one God* and Father of our Lord Jesus Christ of whom are all things (or who created all things). We believe then in One God and Father, and also in one Lord Jesus Christ whom God hath highly exalted, and given a name above every name. But these are *two* and not one being. They are *one* only in the sense of being in harmony. We believe also in a *spirit of God* called also the *spirit of Christ* and *spirit of truth*. But it is no more a *person* than is the *spirit of devils* and the *spirit of the World* and the *spirit of Anti-Christ*. The one represents the influence or power or will of God, and the other the power or influence or will of Satan and of the World. The *biased* views of the New Testament translators has led them to translate it when they could, as though it were a *person*. More on this again.

VOL. IV PITTSBURGH, PA., JULY, 1882 No. 1

VIEW FROM THE TOWER

This is the first number of a new volume. It opens our fourth year. Thanking our Father in heaven for progress made in the pathway of light, and in the understanding of his Word, given during the past, and looking to him as the fountain from which comes all truth and every good gift, for continued supplies during the year now begun, we go forward. We expect, according to his Word, that the light will not oppose, but harmonize with past light; that it will not be light of a different character, but more of the same sort.

"And still new beauties may we see,
And still increasing light."

No previous year ever had so favorable an outlook. Though opposition on every hand increases, so do the encouragements. The spread of truth and liberty among God's children more than compensates for the stigma and opposition. The persistency of Satan in spreading error is more than compensated for, in the brighter shining of the truth in contrast.

"Praise God from whom all blessings flow."

More interesting letters, show that the interest in the study of the Scriptures is increasing. The light from our Lord's presence is breaking upon the sight of others of God's children, and the effect upon one and all is, rejoicing, with growth in grace, knowledge and love of God. As we come to see light in God's light, it lifts us up above earthly things, and more than compensates for the loss of human friendship, which it surely involves.

During June two ministers came to see the force of the truth so clearly as to ask for a supply of "Food" for their congregations, and one reports that he never saw people so hungry. He expects to withdraw from the M. P. Church, and thinks that a number of his congregation will follow. The other minister is a Lutheran.

Many from North, South, East and West are asking for preaching. It is impossible to fill those applications which come from afar, but we make notes of such and will remember you when we can. We cannot remind you too often that we are all commissioned to preach the glad tidings:—"Go ye also into my vineyard"—is to every consecrated one. Go, do all you can, and seek at the fountain wisdom and grace by which you can do more and be further used in blessing those around you with the heavenly light.

There is a disposition on the part of all, to be together and have the comfort and support of fellow travelers in the narrow way. But, beloved, this does not seem to be God's plan; we are scattered, so that we may let our light shine. If we should get to one place, we would probably be scattered as were those mentioned in Acts, 8:1.

If you feel the "glad tidings" filling your heart and wish that others could also hear the message, gather from this that you may and should, let your light so shine as to glorify your Father in heaven. God is able and willing to use *you*, if you will let him. See then at once that your consecration is complete, and begin at once to tell the message the best you can, praying for more ability, and digging for it in God's Word, and you will become daily a vessel of greater honor as you are daily more filled with the spirit of truth and used by our Master. But remember that to be used of the Lord, we must be very humble—"Broken and emptied vessels, for the Master's use made meet." "The Lord abhorreth the proud, but giveth *grace* [His favors] to the humble."

Dear Bro. Sunderlin is again sick and confined to his bed. He writes to give his love to you all; says he will continue his last article sometime, if the Lord will. He rejoices even in pain, in the knowledge that "all things shall work together for good." Other brethren report progress of the truth against much opposition from the world, flesh and devil. Brethren and sisters, we hope all these dear ones have your sympathy and prayers; as Paul expresses it, "Brethren, pray for us, that utterance may be given us." (Eph. 6:19.)

Bro. Keith sends word that he is enroute for his Michigan trip which was before interrupted: He will be with us at Pittsburgh shortly. Bro. Lawver of Missouri, starts about July first, for a trip through Kansas and Texas.

The Chicago friends will be glad to know that Bro. McCormack is about to remove there. Chicago is a good field, and our Brother and his wife remove there in the hope of being used by the Master for the blessing of the household of faith, by disseminating the truth. When he calls on you, receive him well—he is a brother in Christ. Let meetings be commenced at once, and the Lord bless you.

The subject of the holy Spirit has been much inquired about, and we devote much of our space this month to its examination, which we trust will be of interest and profit to you.

We have about twenty-five questions yet unanswered, and as space is limited, they must come gradually. We like them: they indicate thought and study. However, many are already answered, if you would reread papers and pamphlets which you have. Never *give* away back numbers; frequent reference to them is necessary. Loan, but do not give away.

THE PROPHETIC ASPECT OF THE JEWISH PERSECUTION

The following is extracted from a letter in an English paper by Mr. Charles Reade, the well-known novelist, whose remarkable conversion occurred last year:

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to re-possess Palestine, and, indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes leading to a vast improvement in the condition of poor, suffering mankind and of creation in general. Now, we have here in prospect a glorious event as sure as the sun will rise tomorrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the foible of mankind to assume that an *uncertain* date must be a *distant* one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend their humble co-operation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous—may it not be a *precursory sign*, and a reminder from Providence that their abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy, the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows opened toward Jerusalem.

"Yet now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself, as to the reason.

"Two solutions occur to me. 1. Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they may think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2. They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

"But it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, *the Russian yokel has for years been selling to the Jews his summer labor in winter, and at a heavy discount;* but the improvident Russians have turned like wild beasts upon them, and outwitted, lawfully, have massacred them contrary to law. Palestine can be colonized effectually from Russia alone, where there are three millions of Jews trembling for life and property; and the rest would follow. As to the second objection, history is a lookingglass at our backs. Whatever Jews *have* done Jews *may* do. They are a people of genius; and genius is not confined by nature, but by will, by habit or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen; and supreme in all! In this history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help from any other nation at starting, *blessed will be the nation that proffers it;* and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money—whatever we are asked for. It will be a better national investment than Egyptian, Brazilian or Peruvian bonds."

THE FINISHED MYSTERY

"In the days of the voice of the seventh angel, when he shall begin to sound [*i. e.* in the forepart of his sounding,] the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

Looking backward, who cannot see that our heavenly Father has been pleased to keep some part, and that the very cream or riches of his grace, measurably hidden? In the Patriarchal and Jewish ages only a mere fragment of God's plan was revealed, and that the inferior or earthly part of his plan —the part properly belonging to those who are to be inheritors of earthly blessings.

Thus the Apostles tell us of "the *mystery* of Christ which in other ages was not made known unto the sons of men, as it is *now* [since Pentecost] revealed unto his holy apostles and prophets," "even the *mystery* which hath been *hid* from ages and from generations, but *now is made manifest to* HIS SAINTS, to whom God would make known what is the riches of the glory of this *mystery*." Eph. 3:4, 5; Col. 1:26, 27; and 1 Pet. 1:10-12. God's plan was complete and perfect from before the foundation of the world, and needs no adding to; but he has kept his plans covered and hidden from the world, and has revealed them only gradually to his church—his saints. Thus while the unfolding of the mystery of God *commenced* in the days of the Apostles, it will not be *finished* until the end of this Gospel Age—under the sounding of the seventh trumpet, as shown in the Scripture cited above.

We claim no *new revelations*, for to our understanding the revelations of God to his saints are completed and finished by the records of John on Patmos. But while God's revelation in the sense of *utterance* ended eighteen hundred years ago, yet revelation in the sense of understanding those utterances has continued down through the age.

It is revelation in this sense, that Jesus referred to when about to leave the disciples. After having told them many precious things in parables and dark sayings, he said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit when he the spirit of truth is come, he will *guide you into* all truth." "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 16:12, 13; and 14:26. Thus during this age the true *followers* of Christ have been *led* into a more and more full understanding of God's truth, and a fuller unfolding of the mystery of God, which was entirely hidden from past ages and is to be finished under the seventh trumpet's sounding in the end of this age.

As our readers are aware, we understand that we are now living in the days of the voice of the Seventh Angel. The evidence has already been furnished (and will appear again—in the forthcoming Millennial Day Dawn,) that these trumpets mentioned by the Revelator and by Paul (1 Cor. 15:52; and 1 Thes. 4:16; and Rev. 11:15), are symbolic of a series of events. The sixth of these, we believe, ended Aug. 11, 1840, since which we have been living under the "seventh trumpet," or "last trump," or "trump of God," which continues until the kingdoms of this world, by a great time of trouble, become the kingdoms of our Lord. (Rev. 11:5.) This, prophetic Scriptures show, will not be fully accomplished until A. D. 1914. This is called the Trump of God, probably because during its period of time God exercises his great power over the nations, breaking them in pieces, and grinding to powder the abominable systems of error which have so long flourished and made desolate and void God's Word of truth. And another thing, God during this period will *finish* the mystery by letting his *saints* (Col. 1:27) come to a full appreciation of his glorious plans. It is thus that we account for the great, beautiful and harmonious light and the strengthening *food* now being given us as members of the body of Christ, of which Jesus is the glorified Head.

But there is another sense in which the word *mystery* is used in Scripture. It is used in the same sense as the word church. Thus the true and false churches are called, "The mystery of God," and "The mystery of iniquity." This is altogether fitting, since the true church is the very embodiment of God's plan, and the false church an embodiment of error and Satan's plan. The mystery of iniquity began in Paul's day, and developed into Papacy and her daughter organizations—which system of errors is to be consumed and destroyed by truth in his presence. (2 Thes. 2:7, 8.) The mystery of God began in our Head—Jesus—and is being added to by every true member of the vine or body whose names are *written in heaven*. This is the mystery of which Paul says—"*This* MYSTERY . . . . is *Christ* (the anointing) *in you*." Col. 1:27.

"This is a great *mystery;* but I speak concerning Christ and the church." Eph. 5:32. The mystery commenced when God was manifest in the flesh of Jesus. The world could not see how he could be any different from other men; yet the spirit of the Lord God was in him, anointing Jesus with power in expounding the truth and in sacrificing himself, etc. So, too, the same anointing abideth on all the true church, and as he was, so are we in the world—a *mystery* to the world, which "knoweth us not, because it knew him not." (1 John 3:1.) The world does not recognize in the saints, "sons of God"—"new creatures," "partakers of the divine nature."

Very shortly now, this mystery of God, this company of divinely-begotten sons, will be FINISHED—completed: "The church of the first born," of which Jesus is the head, will soon cease to be, God manifest in the *flesh*. The entire company shall be glorified together, and "shall shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) They shall arise in power and strength to bless all the families of the earth. "The Sun of Righteousness shall arise with *healing* in his wings"—for the Jew first, and also for the Gentile.

It is for the completion of this church that we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of the body of Christ; the ending of the mystery part of God's plan, in the full glory of Millennial brightness and joy. It is for this event also that the world's release from pain and death waits. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God. Rom. 8:19-24.

The necessity of the vailing of God's mysterious purpose with reference to the church is very evident. If the religious rulers of the Jews had *known* that Jesus was really the anointed of God, they would not have crucified the Lord of glory. (1 Cor. 2; 7, 8.) And had the rulers of the world and of the nominal church, recognized the Lord's anointed body during this age, they would not have had the privilege of suffering with their Head.

Again, Paul tells us that God gave him wonderful revelations concerning the mystery, "To make all see what [are the conditions of] fellowship of the mystery." (Eph. 3:3-6, 9.) And it is to Paul as our Lord's instrument that we are indebted more than to any other Apostle, for a clear record of the conditions on which we may become members of this *mystery* band, and as such be in due time revealed in glory of power. He tells us that we must have fellowship in the sufferings of Christ, if we would have share in His coming glory. We must with our Head become *dead* to the world, its ambitions, its prizes, if we would become heirs of the glory which God hath in preparation and reservation for this mystery church of which Jesus is the Head.

We believe that we are just on the eve of the finishing of this church, or mystery. You and I, my brother, are, by our covenants, *candidates* for a crown of life and a position in the throne of the coming kingdom. Let us make our calling and election to that high position sure, by so running our race as to be approved of God, as living sacrifices for the gospel of truth. We have full little enough time to fulfill all our covenant; let us lay aside every weight and all besetting sins, and run, with patience, the race for the prize of our high calling, that when the church is complete—the mystery finished—we may be among the glorified members. Then no longer the mystery, we shall be Jehovah's agents in blessing all the families of the earth.

Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in—
Oh. watch and pray!

Clear hath the voice been heard, Behold, I've come—
That voice that calls thee to thy glorious home,
That bids thee leave these vales and take swift wing,
To meet the hosts of thy descending King;—
And thou may'st rise!

'Tis a thick throng of foes, afar and near;
The grave in front, a hating world in rear;
Yet flee thou canst not, victory must be won,
Ere fall the shadows of thy setting sun:—
And thou must fight.

Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine.
Win thou the crown.

—*Selected.*

"HEAR, O ISRAEL! JEHOVAH OUR GOD IS ONE—JEHOVAH"

Our readers are aware that while we believe in Jehovah and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are *three* Gods in *one person*, or as some put it, *one* God in *three persons*. The doctrine of the Trinity had its rise in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time, particularly Hindooism.* The only text in Scripture which was ever claimed to prove, or affirm, that the Father, Son and Spirit are one, is a portion of 1 John 5:7, 8. This appears only in Manuscripts written since the fifth century, and is acknowledged by all Trinitarians to be a *"forgery."* So undisputable is this, that the translators of the "Revised Version" recently published omit the clause without note of comment, though those Revisors were themselves believers in *Trinity*.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed, though its adherents are aware that not a word of Scripture can be adduced in its support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the action of the *Evangelical Alliance* to be nonorthodox—a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles. (2 Tim. 1:13.)

Let us inquire of these "standards" and "authorities" of the true church, what is truth on this subject. Paul answers clearly and forcibly—There is *"one* God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to US there is but *one* God. the Father, of whom are [or who created] all things, and we in him: and one Lord Jesus Christ by whom are all things, and we by Him." We believe this exactly: All things are of our Father; he is the first cause of all things; and all things are by our Lord Jesus. He *"the beginning of the* CREATION *of God,"* (Rev. 3:14.) has been the agent of Jehovah in all that has since been done—"Without him was not anything made that was made." (John 1:3.) Jesus' testimony is the same; his claim was that he was "a Son," an obedient son, who did not do his own will, but the Father's who sent him—"Not my will but thine be done." Again Jesus said he could do nothing of himself—"The Father that dwelleth in me, *He doeth the works.*" (John 5:19 and 14:10.) True he said, I and my Father are *one*, but he shows in what sense he meant they were one, by praying that just so His disciples all might be *one*. (John 10:30 and 17; 11.) It is a oneness which results from having the same *mind* or *spirit;* it is the same oneness that should exist between a heart union of man and wife; they twain are *one*.

It is far from honoring the Master, as many appear to think they do, when they contradict his direct teachings, affirming that Father and Son are *one and the same being*, equal in all respects. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says, God is not only his Father but ours:—"I ascend to *my Father* and *your Father*, to my God and your God." (John 20:17.) A more correct translation of Phil. 2:6. settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. The Emphatic Diaglott translation is, "Who though being in a form of God, yet did not meditate a usurpation, to be like God." The idea here, is the very opposite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort. Isa. 14:12-14. He said. "I will exalt my throne above the stars of God . . . . I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well, for so I am, but call no man on earth Father, for *one is your Father*, which is in heaven. (Matt. 23:9.) Peter also carries the same thought, saying, "The God and Father of our Lord Jesus Christ hath *begotten us.*" (1 Pet. 1:3 and Eph. 3:9-11, Gal. 1:3, 4, Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the Scriptures to teach that there is but *one* Eternal God and Father—who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26, 27.)—that

* It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it *"with the belief of the church in one* GOD." *"Out of the attempt to solve this problem sprang the doctrine of the Trinity."* . . . Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian *Mythologies."—Abbott & Conant's Religious Dictionary, page 944.*

the beginning of this creation, since called Jesus, was inferior to the Father, but superior to all subsequent creations, in which work he was the active agent of Jehovah. A redeemer was needed for mankind. In harmony with the Father's wish, but not of compulsion, the first created Son of God had his life principle miraculously transferred to the womb of Mary, was born and grew to manhood—a perfect man. Hence his *life principle* was not derived from the human channels, and was not that forfeited by the sin of Adam.

He was a fully developed, perfect man, according to The Law, at the age of thirty years; and immediately consecrated himself as a man to the Father's will, offering himself a living sacrifice on our behalf—at baptism. The sacrifice was accepted, and he was imbued or filled with the holy Spirit of the Father. (Matt. 3:16, 17.) The power of God came upon him there. (Acts, 10:38.) This *power* of God in him was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in Jesus' case it was more marked, because he being a perfect man, could receive the spirit without measure, whereas all imperfect members of his church, may have a measure of the spirit only.

When Jesus' sacrificial ministry was over—ending at the cross,—he had finished his work. When he arose he was no longer a human being, but a *"new creature"* perfected. We understand that since his resurrection, Jesus is a partaker of the *divine nature*, hence he must be of the same essence as the Father.

This, the present highly exalted condition of Jesus, we understand Paul to teach, was given him as a reward of obedience to the Father's will. See Phil. 2:8, 9.

This Scripture implies that Jesus' present glory is greater than that he possessed before becoming a man, otherwise it would not have been an exaltation. Now, having the divine immortal nature, he could not die.

He is *immortal*, and consequently could not die now, which proves that it is a higher plane than that our Lord occupied before he endured the cross, becoming obedient unto death. It was the *risen* Jesus, not the sacrificing one, that claimed power of his own, saying, "All power in heaven and in earth is given unto me."

How straightforward and simple is the scriptural statement, compared with human traditions. For instance, into what a muddle of contradictions do they find themselves, who say that Jesus and the Father are *one person*. This would involve the thought that Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude too, since we read that God tempted not, neither is tempted of any, that the temptation of the devil (Matt. 4.) was only a sham and a farce. So with the death of Jesus if God is *immortal* he cannot die, and if Jesus was the Father, then he must only have *pretended* to die. Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they false witnesses in testifying that God raised Jesus from the dead, if he never died.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are one in person, when the *person* Jesus died, they must all have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10.) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore common sense and reason, in order to hold on to a dogma handed down to us from the Dark Ages by a corrupt church? I tell you nay. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that Father and Son are two separate and distinct persons, though one in mind, purpose, aim, etc.

THE HOLY SPIRIT

But next we inquire, What saith the Scriptures relative to the holy Spirit? The nominal church, both Papal and Protestant, affirm that the holy Spirit is a person, and in the same breath they also say that these three persons are at the same time *one* person—a great mystery. Yes, truly it is a mystery, such as is characteristic of that Babylon, confusion system. But to those who turn away from Babylon's traditions to the Word of God, all is clear and plain. We suggest, that whatever definition of the term holy Spirit will meet all known conditions and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning. We shall first give our definition and explanation of the term holy Spirit, and then glance at a number of Scriptures bearing on the subject, which are supposed by some to conflict with the views we entertain. These texts were sent to us for explanation by a Baptist minister of Philadelphia, and may reasonably be supposed to be pointed.

We understand the Scriptures to teach that the holy Spirit is not a separate and distinct person, but that it is the divine mind or influence—the motive power of Divinity exercised everywhere and for any purpose, at his pleasure. God exercises his spirit or energy in a great variety of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct Actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool towards it. He does it with his materials and through his agents. Thus, when we read that Jehovah—God—created the heavens and the earth, (Gen. 2:4.) we are not to suppose that he personally handled it. He used various agencies—"He spake, and it was done; he commanded, and it stood fast." (Psa. 33:6-9.) It did not spring instantly into existence, for we read that time was used in creation—six days, which we think from other Scriptures, were each seven thousand years long, or in all, forty-two thousand years.

We are told plainly that all things are of or from, the Father—by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit: "The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence it is a reasonable inference that it was the spirit or mind of Jehovah, active through his Son—the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets. They "spoke as they were moved by the holy Spirit"—by the mind or power of God, (2 Pet, 1:21.) though generally they did not understand the import of the words they used. 1 Pet. 1:12. That is, God used them to express his mind, though his mind, his spirit, his thoughts, were not in them. Though they expressed it, they could not understand his mind. (1 Pet. 1:12.) God's spirit acted *upon*, but *not in*, them. In that servant age (Heb. 3:5, Gal. 4:4-7.) the faithful servant carried the Lord's message as it was laid upon him; but the sons of God during this Gospel age are brought into fellowship with their Father and made acquainted with his plans, thus receiving of his mind or spirit. And having his mind, they become co-workers together with him in carrying out his plans. "The servant," though faithful, "knoweth not what his Lord doeth," but the confidential son is made acquainted with the plans and partakes of his spirit in the work.

The masculine pronoun *he*, is often applied to the holy Spirit, and properly, because God, whose spirit it is, is recognized as masculine—indicative of strength. It is called the holy Spirit, because God is holy, and because there are other spirits—powers, influences, similar in operation, which are evil. God is true and righteous, hence the Spirit of God is called the "Spirit of truth." It is thus contrasted with the spirit of error, or the influence which error exerts. (I John 4:6.) Satan is recognized as the chief or prince of evil during the present time, and his influence or spirit is exercised in his servants, in much the same way that the spirit of God works in his children. This is "the spirit which now worketh in the children of disobedience." (Eph. 2:2.) The number seven is often used to represent perfection or completeness. So we read of the *seven spirits of God*. (Rev. 1:4, and 3:1.) And in like manner we read of *seven wicked spirits*. (Matt. 12:45.) The spirit or influence of evil proceeds from the "father of lies"; and the spirit or influence of truth proceeds from the heavenly Father. (John 15:26.)

Man is to some extent independent of either of these influences. He has a mind or *spirit* of his own, (1 Cor. 2:11.) but he is so constituted as to be subject to influences from without, either good or evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general.

Now the spirit of evil oft transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off for saints? (2 Cor. 11:14, 15.) What wonder if, under the guise of greater honor to Jesus, he succeeds in deceiving many into unscriptural doctrines; thus beclouding the mind and covering many glorious truths. During this age, when the human mind is surrendered to God, it instantly, under the influence of his spirit of truth, begins to change into

a holy or God-like mind. Thus we are *transformed* (made new creatures) by the renewing of our mind by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; and 2 Cor. 3:18.) This is termed the begetting of the spirit; that is, it is the beginning of the divine life. As in Jesus' case, the moment of consecration is the moment of the beginning of the divine life. Such, God says, he recognizes as sons. In surrendering the mind, the whole being is surrendered, since the mind is the controlling power.

Those who resign themselves are "led of God," "taught of God," and can "serve the Lord in *newness of spirit*." They will have a "spirit of meekness" and the God of our Lord Jesus Christ, the Father of glory can give unto them the "*spirit of wisdom*" and revelation in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. (Eph. 1:17, 18.)

By contrast too we can see that Satan is the adversary of God and his saints, and his plans to usward, his spirit—influence, would be exercised to oppose the church. He does not oppose openly, but under guise of the Spirit of God. As the "*spirit of fear*" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The *spirit of fear* says, It is a great mistake to think that Christ died for *all*, and it is presumption to believe that *all* will eventually be released from bondage to death. The same *spirit of fear* says, *Your own* sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," and "fear," and "bondage" give the lie to the statements of the spirit of truth, which says, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not *after* the flesh but after the spirit." Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in the promised glories, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, the peace in slumber; as we read it is a "*spirit of slumber*," and alas, how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this underhanded way, it is called a "*seducing spirit;*" and the Apostle assures us, that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [truth] faith, giving heed to *seducing spirits*." (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with his spirit of error, all must judge by noting the testimonies of the word of truth. "*The spirit of the world*" is another name for the spirit of error, the world being largely under the control of the prince of this world: This spirit or influence works in the children of this world. And the spirit or influence of the world, is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas, how great an influence and how strong, is exercised by these evil spirits or influences.—The spirit of bondage—of fear—of the world—of pride, of *Anti* (against) Christ. Hence the injunction, that we test or try, the spirits—prove them; not by their claims and outward appearances, but by the word of God. "Beloved, believe not every spirit, [influence—doctrine] but try the spirits, whether they be of God"—and know "*the spirit of truth*" from "*the spirit of error*." (1 Jno. 4:1 and 6.)

Those having the mind or spirit of God, are said to be heavenly or *spiritually minded*, in contrast with those who have the spirit of the world—the worldly or carnally minded. The spiritually minded are so transformed, so entirely different from their former earthly minded condition, that they are called new creatures or new creations. However, the new mental creation is still identified with the human body—the body of its humiliation. But when the earthly house is destroyed, we have a building of God—a new house—a glorious spiritual body, in harmony with, and fit for the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, the new body will be received in the resurrection; not by all, but by those now mentally or spiritually begotten of the spirit of truth.

The resurrection is the birth of the new creation. Jesus was the first *born*. (Rev. 1:5.) Thus we reach the perfect spiritual condition—spiritual beings, mind and body. Thus we shall be like unto the angels and like God. God is a spirit—a Heavenly Intelligence, or a spiritual being, with superior capacities and qualities. Such things as pertain to the heavenly condition and can be seen only by the eye of faith through God's word, we call spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man) the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things of God—to study that we may know and do his will, as obedient sons. Having the mind or spirit of our father, we will take heed to his word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God, knoweth no man, but the spirit of God."

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." They are understood only by those who have the spirit or mind of God. These learn, not by comparing spiritual things with natural things as the natural man does, but by "comparing spiritual things with spiritual."

"He that is spiritual judgeth all things"; he is able to understand and properly estimate both human and spiritual things, and as a result of the comparison, he sacrifices the former, counting it but dross that he may win the latter. "Yet he himself is judged of no man." No natural man can understand or judge of the motives which prompt the spiritually minded "new creature" to sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded. (1 Cor. 4:10.)

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit, and was filled with the spirit of God. "For even Christ pleased not himself." (Rom. 15:3.) Jesus said, "The words that I speak unto you they are spirit and they are life." That is, they express the mind of God, in giving heed to which is life. It is for this cause that Jesus said, "Search the Scriptures." We are not to merely read them as a duty, but as a privilege. We must search them diligently, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deep of the fountain of truth—his Word. Our earthen vessels are very imperfect and leaky, and it is easy to let the spiritual things slip, (Heb. 2:1.) and very soon the spirit of the world, which is all around us, rushes in to fill the vacuum. Therefore, it behooves us to live very close to the fountain, lest the spirit of God be quenched, and we be filled with the spirit of the world.

But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of [from] God. And it is thus that we may know the things which God hath in reservation for us—even the deep things of God. Thus, we see (vs. 16) that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. Therefore, "Let the same *mind* be in you which was also in Christ Jesus," for "if any man have not the *spirit* of Christ he is none of his." (Rom. 8:9.)

The holy Spirit or mind should not be confounded with the *fruits of the spirit* or the *gifts of the spirit*. Its possession always yields fruit—patience, meekness, charity, etc. In the beginning of this age its possession was often accompanied not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12.); but these have largely passed away, as well as their necessity—the gift of teaching being one of those remaining needful to the body.

Believing that the foregoing is a consistent and correct statement of the Bible teachings on this subject, which the scriptures quoted, we think, prove, we proceed to examine the texts supposed to conflict with this understanding; and we will see that they do not oppose, but sustain the above. It should be borne in mind, however, that the translators of the Scriptures from Greek into English were trinitarians, and naturally translated in harmony with their belief.

OBJECTIONS CONSIDERED

Before proceeding to the texts suggested by our brother, we will examine three which we think important, which he has not mentioned.

(*a*) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies *to extinguish*, as to extinguish a fire or a light. The Greek word from which it is translated occurs eight times in the New Testament, and in every other text it refers to quenching fire or light. Carry the thought with you—By reason of having God's holy mind or spirit, we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the *spirit of the world*, our light would be *quenched*, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness!" (Matt. 6:23.)

(*b*) "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal is to *mark* or to designate. The children of this world may be distinguished by certain marks, and so may the "*new creatures.*" The mark of the one class is the spirit (mind) of the world; in the other class the seal or mark is the spirit (mind) of God. From the moment of true consecration to God, the evidence, or marks, or sealing, may be seen in words, thoughts, and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge, and love. In other words the spirit (mind) of God, becomes OUR mind or spirit, if the same mind be in us that was also in Christ Jesus our Lord. Hence, our *new* mind is a holy or God-directed mind.

In this text the Apostle urges that we do nothing which will wound our conscience. "Grieve not the holy spirit [mind] of God [in you] whereby ye are sealed," etc.

(*c*) The spirit of truth—"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverer and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must then leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures them of another who would lead them and teach them—a Comforter that the Father would send in his name, or as his representative for a time. They must not get the idea that the coming Comforter is to be another Messiah, or Leader, or a different Teacher; hence he says: "He shall not speak of himself"; that is, he shall not teach independently and out of harmony with my teaching. "But whatsoever he shall hear, that shall he speak. That is, the same things which I have taught, or which have been heard, he will elaborate and teach more fully—"He shall glorify me, for he shall receive of mine, and shall show it unto you." "All things that the Father hath are mine (His plans and my plans are all one); therefore, said I, that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself—but all the teachings of the coming Comforter will be in harmony with my teachings—and to show you more fully that I am the Messiah. Neither might they doubt the truth of the Comforter's teachings, for it is the Spirit of truth, and proceeds from the Father. (John 15:26.) This Spirit of truth will be my messenger to communicate to you my matters, and shall show you things to come.

It has been so—the Spirit of truth has been showing to the church during this age more and more of the coming glory and glorious work of Christ, and the depth of the riches of God's plans to be fulfilled in him. Thus, he has been glorified in the Church.

Objection 1. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.)

The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:32.) Ghost is but another and bad translation of *pneuma*, generally rendered spirit. Only those who have followed in the footsteps of Jesus, sacrificing the human will and receiving the mind or spirit of God, can understand the import of these words of Jesus. To the natural man, an explanation of this text is impossible; but he who has the mind of Christ realizes that it is *a comforter indeed.* No matter how painful the crucifying of the flesh may be, we have learned to view it all from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us.

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: Thus the spirit of truth works *in* us. It also acts *upon* us by helping our infirmities and enabling us to comprehend his Word, that we through patience and *comfort of the Scriptures*, might have hope while enduring present afflictions. (Rom. 8:26 and 15:4.)

(2) "And they were all filled with the Holy Ghost [spirit] and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:6. In this case, not only were the disciples filled with the Spirit or mind of God, which was God working *in* them, but God, or the Spirit of God acted *upon* them, conferring special gifts, for a special purpose. It must seem absurd to every one to talk about a *person* being *in* several hundred persons, but many feel compelled to say so, because of their unscriptural *theory.* In thinking of it, every intelligent thinker has to think of the *power* or *influence* of God in those men, no matter how stoutly they *say* that it was a *person* who was diffused *into* a number of persons.

(3) "But Peter said, Ananias, Why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with *his spirit* of covetousness. God had filled Peter with His spirit, and one of the *gifts* of God's spirit conferred upon Peter, was the gift of "*discerning of spirits.*" (1 Cor. 12:10.)

In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God), and in vs. 5, it is said to be unto God. The idea is the same and defines the term Holy Ghost or Holy Spirit to be the mind of God, whether in the Father, or in his representatives and agents.

(4) "Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord." (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the church as men, but to God whose agent and representative through the Spirit, Peter was.

(5) "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Read context—Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said that it was by the power of the *devil* that he had cast out the devil, and not by God's power. But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. (Vs. 28.) Then he upbraids them for being so malicious—a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must *be punished;* it will neither be forgiven in the present life, nor in the next—the Millennial Age; it indicates more than Adamic depravity, and must have stripes. (See "Food for Thinking Christians," page 50—The Unpardonable Sin.)

(6) "The Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29. We fail to see in this anything demanding another God. We think that the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated. It is immaterial to us.

(7) "The Spirit said unto him, Behold, three men seek thee." Acts 10:19. We would make the same criticism of this, as of the former objection. It is immaterial *how* the power or spirit of God addressed to Peter this information; possibly it came as an inspired thought into his mind—possibly guided by the *men's* voices and the *three* visions.

(8) "The Holy Ghost said, "Separate me Barnabas and Saul, for the work whereunto I have called them." Acts 13:2. We are not told in what manner the holy Spirit *said* or indicated the setting apart specially of these two. It is probable however, that they were "called," and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now *called* and set apart. All fully consecrated—begotten—children of God are called to preach; each according to his ability. The Spirit says to us all, "Why stand ye idle? . . . . Go ye also into the vineyard." But, where special ability to teach or expound God's Word is possessed by any of the company, that special ability is recognized as a special call to the more public work of the ministry—as a call of the holy Spirit. In relating his call to the ministry, (Gal. 1:1.) Paul mentions his authority as from the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a *person*, and, in fact, THE person actually appointing him. But it is consistent enough, when we regard the holy Spirit as the holy influence from the Father or the Son, or both conjointly, as their will and purposes are one. Gal. 1:1, says: "Paul, an apostle, not of men, neither by man, but by *Jesus Christ*, and God the Father, who raised him from the dead."

(9) "For it seemed good to the Holy Ghost and to us," etc. Acts 15:28. The decision reached in the matter under consideration, seemed to be the judgment of the church and in harmony with God's will and plan.

James, the chief speaker at the counsel, gives the clue to how God's will or mind was ascertained then; and we find it the same method which we use today. He argues from Peter's statement of God's leadings in the matter of Cornelius; and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the church accepted as the holy Spirit's teaching. (Read carefully vss. 13-18.)

(10) "And were forbidden of the Holy Ghost to preach the Word in Asia." Acts 16:6. Like the others, this text in no way indicates that the holy Spirit is a *person*. As to how God's power or influence was exercised to direct their course away from Asia we know not, but possibly by unfavorable circumstances, or a vision. No matter how, the lesson is, that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them, is given in the context, vs. 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us"; and after he had seen the vision, immediately they endeavored to go into Macedonia *assuredly gathering that the Lord had called* them for to preach the gospel unto them." All these various dealings teach us that the methods by which God taught and led in those days were not so different from those now in use, as some seem to think.

(11) "Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." Acts 20:23. Nothing here indicates personality. As an illustration of the agencies by which the holy power of God informed Paul, see Acts 21:4, 11, 14.

(12) "The flock over which the Holy Ghost hath made you overseers to feed the church of God." Acts 20:28. Paul, addressing the church, not the world, says, "The manifestation of the Spirit is given to every man [in Christ] to profit withal"—"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.—"and there are diversities of operations, but it is the same GOD which worketh all—in all." (1 Cor. 12:6, 7, 28.) This explains *how* God, through his holy Spirit sets apart men to various offices which he deems needful to the church.

(13) "Thus saith the Holy Ghost," etc. Acts 21, 11. See explanation number 11.

(14) "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." . . . . (15) "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:10-13. (Read context) This we have already found to prove that the holy Spirit or mind of God in us as his children, enables us to comprehend his plans, etc., even the *deep* things of God, by coming into full harmony with him through his Word. We have also noticed the context vs. 12, where Paul, in explaining the subject, tries to make it plain by comparing "the SPIRIT, which is of [from] God," in us, with "the SPIRIT of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children, is no more a person than is the spirit of the world with which it is here contrasted.

(16) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Vs. 14. This is a forcible statement of what we have already seen in numbers 14 and 15, viz. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God—the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it [through the Word] any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often we have felt the force of this distinction between natural and spiritual as we have talked with some of the professed teachers of today, the great majority of whom are blind leaders of the blind, when they confessed and sometimes *boasted* of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, have *not much* of his Spirit. The test here given of our possession of the Spirit is our knowledge of his plans and deep things which are hidden from the worldly—*God hath revealed them unto us* by his Spirit.

INEXPRESSIBLE GROANINGS

(17) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts, knoweth what is the mind of the Spirit." Rom. 8:26, 27.

How much this expression of our Father's loving care has been misunderstood by his children! Who has not wondered that if the holy Spirit is a person—a part of the infinite God, and, as the catechism states it, *equal in power*—why, if all powerful, should it be impossible for the holy Spirit to utter groans? Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubled groanings.

But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know how, in past ages, this influence found abundant expression by words and deeds of prophets. We know how, in this age, the apostles all attest of its power over them. What can it mean, then—"The Spirit itself maketh intercession for us with groanings which cannot be uttered?" The mistake is, in supposing that it is God's Spirit which supplicates. It is the *spirit of the saints* which supplicates and often cannot express itself.

Let us look at this text with its connections, and this will be evident. Paul has just been speaking of sin and death-burdened humanity groaning in its fetters. He assures us that they shall be given liberty from this bondage when the church is selected from the world, and as sons of God manifested in power; the great deliverer whom Jehovah raises up to bless all the families of the earth. (Vss. 19-21.) He then passes from the *groaning* of the world to the present condition of the church, in which *we groan*: "Ourselves also, which have the first fruits of the spirit, even we groan within ourselves, waiting for the adoption." (Vs. 23.)

Our renewed, transformed mind or spirit, once worldly, is now spiritual and holy; but our bodies are still human, and have the Adamic imperfections. Hence, we, as new creatures, are burdened by the flesh, and groan for the deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves *saved now*—Saved by HOPE. (Vs. 24.) Then, having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint—God reckons us *"new"* and *"holy"*—"spiritual" beings—and he recognizes only those deeds of the flesh as ours, to which our minds consent. God knows when your holy spirit (new mind) is willing and your flesh weak.

As the receiving of the new mind brought us into a new relationship to God, and into *new hopes*, so *"likewise* the spirit (our new holy mind) also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] that we should pray for as we ought; [much] less are we able to *do* but the spirit itself [our holy mind] maketh intercession [for us—omit] with groanings which cannot be uttered. And he that searcheth the hearts [God], knoweth what is the mind [Gr. *phronema*—inclination] of the [our] spirit; because he [it] maketh intercession for the saints according to the will of God." It is God's will that the heart-desires of his children shall be accepted, both in prayer and service, and not the imperfections of their earthen vessels.

O how comforting is this thought! How often you have experienced it. You were perhaps overtaken in a fault, entrapped by the weakness of the human nature, or trouble, and almost disheartened, you went to your Father in prayer. You had no words for utterance, but you groaned in spirit to God—*"being burdened."* God heard you and blessed you, answering your unuttered prayer and giving strength. Paul's conclusion is ours; we have every cause for rejoicing. What shall we say then? "If God be for us, who can be against us?" (Vs. 31.)

THE WITNESS OF THE SPIRIT

(18) "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16.

Nothing in this text teaches that the holy Spirit is a person, but the contrary; it indicates that as each man has a spirit or mind, so God has a spirit. Read this text in the light of I Cor. 2: 11, 12, thus comparing Scripture with Scripture, and it is easily seen that it does not teach a personal holy Spirit. But, though not pertinent to the subject, it may be of interest and profit for us to see how the Spirit beareth witness with our spirits on this important subject of our being God's children. On few subjects have Christians in general, felt more disturbed. Thus, the Calvinist, repudiating the idea of positive knowledge of sonship, sings:

> "'Tis a point I long to know,
> Oft it causes anxious thought:
> Do I love the Lord or no?
> Am I His, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the Scriptures, lay hold of this text relative to the witness of the Spirit, and claim that when they *feel good*, they have the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus—"In the world ye shall have tribulation, but *in me* ye shall have peace."

When things move smoothly they *feel good*, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see them have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes—a Gethsemane—and they say, How easy a matter to be deceived, and sing—

"Where is the peace I once enjoyed,
When first I found the Lord?"

They are in torment lest they have grieved the Spirit—for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God, with our spirit (mind), and we can sing—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

As we would know of a man's mind or spirit, by his words and dealings, so we are to know of God's mind by his words and dealings. God's word is, that whosoever [consecrates] cometh unto God by Jesus is accepted. (Heb. 7: 25.) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God—my life, my time, talents, influence,—all? If you can candidly answer before God—Yes, I gave myself wholly to him; then I assure you on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God—a member, a branch of the true vine. (John 15: 1.) This is an evidence, or witness that you have joined the true church, which is Christ's body.

Whether you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family—chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care, and personal growth in grace, you lack one evidence that you are a child. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12: 8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have *fully consecrated* to his service. Nor is the pruning and chastising in the Divine family always the same. As with earthly children, so with God's children; to some, a look of disapproval, to others a *word* of rebuke is an all-sufficient reproof. Others must be *scourged* repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and therefore need less of the chastening of the Lord. (1 Cor. 11: 31.) To be of this class, requires a *full* consecration; and these are the overcomers deemed worthy of being joint heirs with Jesus Christ their Lord, whose footsteps they thus follow.

Here is *one* testimony of the Spirit then—that every true child or branch needs, and will have continual *pruning*. Are you being pruned? If so, that is an evidence of your being a branch; in this, the Spirit of truth bears witness with your spirit that you are a child.

Again the Spirit witnesseth that "Whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature not yet under control, but will never sin *wilfully*—will *never willingly* transgress God's will. Now can your mind answer that you delight to do God's will, and would not willingly violate or oppose it? If so, the witness of your spirit, or mind, agrees with the spirit of truth, indicating that you are a *child* of God.

The witness of the Spirit is that the true branches of the vine, like the vine, Christ Jesus are not of the world—"If ye were of the world, the world would love his own, but because ye are not of the world . . . . therefore the world hateth you." "Yea and all that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Does your mind testify that it is so in your experience? If so, then the Spirit of God again witnesseth with yours, that you are a *child*. Remember that *the world* spoken of by Jesus, included all worldly-mined ones, all in whom the *spirit of the world* has a footing. In Jesus' day, this was true of the *nominal Jewish Church*. In fact, nine-tenths of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was the chief religionists of his day, that called Jesus Beelzebub—a prince of devils; and he tells us, "If *they* have called the master of the house Beelzebub how much more shall they call them of his household." (Matt. 10: 25.) If Jesus had joined hands in their Pharisaism he would have had no "hate" nor "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So with us.

The Spirit witnesses that whosoever is ashamed of *Jesus* and *his words*, of him shall he be ashamed. (Mark 8: 38.) Does your spirit witness that you are one whom he will confess? If so, rejoice; you are a child and an heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God *overcometh* the world: and this is the victory that overcometh the world, even our *faith*." (1 John 5: 4.) Is this your experience? To overcome indicates that you are not in harmony with the world, its spirit, and its methods. Have you this witness that you are overcoming the world? Wait a moment—you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome it by teaching a Sunday School class, or joining a sectarian church—no; but by your *faith*. If an overcomer, you must walk by *faith*, not by sight, looking not at the things that are seen—popularity, worldly show, numbers, denominational greatness, etc.; but looking at the things which are not seen—the crown, the throne, the church whose names are written in heaven—the eternal things. (2 Cor. 4: 18.)

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but should know something about "things *to come*." The maturing child will *grow* in *grace, knowledge*, and *love*, adding daily the graces of the Spirit—*faith, virtue, knowledge, charity*, etc. And "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ. But he that lacketh these things is blind and *cannot see afar off*, etc. . . . for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 5-11; compare John 16: 12-15.) Ask yourself whether you have this witness of progress—growth, and this sort of fruit mentioned. Remember, too, that you cannot grow in *love* faster than you grow in *knowledge;* and you cannot grow in *favor*, except by complying with God's instructions. This instruction, this knowledge, is found in his Word. Hence, "*search* the Scriptures," that you may be thoroughly furnished unto every good word and work. (2 Tim. 3: 17.)

This is the witness of the Spirit by which we may know perfectly just how we stand. You may be a young sprout in the vine; then, of course, God does not expect *much* fruit instantly; but there should be the budding at once, and soon the fruits. And if you are a developed and advanced Christian, every testimony of the Spirit above cited should witness with your spirit—mind. If in any of these testimonies of the Spirit, you find yourself lacking, give diligence, give earnest heed, that you may possess every experience described. Then you will no longer sing—

"'Tis a point I long to know,"

but will know, and be rooted and grounded, built up and established in truth and love.

"When darkness seems to vail His face,
You'll rest in His unchanging grace;
His oath, His covenant, and His blood,
Supporting 'neath the whelming flood."

SANCTIFIED BY THE SPIRIT

"Ye are washed—sanctified—justified, in the name of our Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

Sanctification means a *setting apart* or separating. Those who are sanctified, or set apart to God—fully consecrated—must first be *justified* or cleansed from Adamic sin by accepting in *faith* the testimony of God, that "Christ died for our sins according to the Scriptures." Being then justified by faith, we have peace with God, and can then approach him and begin to *do works* acceptable to God by Jesus Christ. The evidence which we have of acceptance is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves—our transformed mind.

Sanctification is of two parts—first a consecration, and second the performance of that consecration in our daily life. The power which enables us to live up to our consecration vows is the Spirit or mind of our God of which we receive—

The Spirit of truth received by the study and obedience of our Father's words, gives needed strength for the overcoming of the human nature and the spirit of the world.

To this agree other Scriptures. Paul prayed: "The very God of peace sanctify you *wholly;*" Peter says, Ye are "elect . . . . through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying power, or spirit in us is the spirit of truth, is shown by Paul's statement, that Christ *sanctifies* and cleanses the church by the Word. Eph. 5:26. Jesus prayed: "Sanctify them through thy truth; thy Word is truth." (John 17:17.)

All thus sanctified are reckoned *new creatures in Christ*, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them *brethren.*" (Heb. 2:11.) Thus it is that we are "washed—sanctified—justified *in the name* of our Lord Jesus, and by the Spirit of our God."

THE SPIRIT WILL REPROVE THE WORLD

"When he ['the Spirit of truth'] is come he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8-11.)

The spirit of God is not *in* the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind is enmity against God." The Spirit or mind of God is in believers only. Hence wherever we find it, it is a seal, or mark of sonship. "By whom also ye were sealed *after that ye had believed*, the Gospel of your salvation." (Eph. 1:13.) "If any man *have not the Spirit* of Christ, *he* is none of his." The Spirit of God by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God, it is "the spirit of adoption *whereby we* cry, Abba Father." (Rom. 8:15.) It must be evident to all, then, that the Spirit *in* us, is not the spirit which is *in* the worldly.

Then the question arises, in what sense does the Spirit of God—the Spirit of truth—the Spirit of Christ—*in us* reprove the world? We reply that being in us, it constitutes us (the true church) the light of the world. It is the *light* which shines from the true Christian, which reproves or condemns and opposes the *darkness* of this world. Jesus when anointed of the Spirit of God declared "I am the Light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12 and 9:5.) Addressing his church of this age, sanctified by the same holy Spirit, he says "Ye are the *light* of the world"—let your *light* shine before men. (Matt. 5:14-16.) Paul addressing the same *body of Christ*, says, Ye were once "darkness, but now are ye light in the Lord; walk ye as children of light." (Eph. 5:8 and 1 Thes. 5:5.) "For God . . . . [the spirit of God, the spirit of truth] hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.)

Thus we see that it is the light of God's truth or mind shining in our hearts, which shines out upon the world—We are to "do all things without murmurings and disputings; that we may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:15.)

It is thus seen, that not directly but by a reflex light—through those who possess it, the spirit operates *upon* (but not *in*) the world: for the natural man *receiveth not* the things of the Spirit of God neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the *reproving* of the world by the Spirit in the saints, saying, "Walk as children of light, ... and have no fellowship with the unfruitful works of *darkness* but rather *reprove* them . . . . All things that are reproved are made manifest [shown to be wrong] by the *light*." Eph. 5:8-13.

The light which shines from a saint's sanctified life—sanctified through (not without) the truth, is the holy Spirit—the mind of Christ dwelling in you richly, and working out in harmony with, not in ignorance of, the plan of God. This light reproves the darkness of the world—convincing those who see it, as to what is *sin*, and showing what is *righteousness*, and they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment.

But "if the light that is in thee [become] darkness, how great is that darkness?" This is the condition of the nominal systems of "Babylon." Because they have taken the creeds and traditions of men, they have the "spirit of fear" and of "bondage." Because they have neglected the words of the Lord—the word of truth, they have lost the "spirit of truth" and received the "spirit of error." Because they have lost the spirit of truth, they have lost that sanctifying (separating) power, and have become imbued with the "spirit of the world" and the spirit of error; hence the light to *reprove* the world no longer shines out from them. As a natural result, the worldly feel themselves very slightly reproved by the nominal church and superior to a large majority of nominal Christians. Is it then any wonder that conversions have almost ceased?

The true church always has been a light in the world; but as with its head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore, they have always persecuted the lightbringers, because they knew not our Father, nor our Lord, nor his body (John 16:3,) It has always been its mission to shine out truth and reprove evil. And its reproof has always been chiefly to nominal systems and professors.

We believe that in most of these "bundles"—sects, (Matt. 13:30.) there are still some grains of *wheat*, some consecrated ones in whom the spirit of truth still has some residence. But such, should see that their influence for truth, and their *light* is hidden among the worldly mass. For such God is now raising up in every direction, a voice, saying, "Come out of her, *my* people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) God's Spirit through His Word, has shown us as a people, that the reason this message is due now, and was not due before 1878, is, that we are now in the "HARVEST" which "is the end of the age:" and the time for executing the command—"Gather my saints together unto me, those that have made a *covenant* with me by (self) sacrifice"—is now come. This has been clearly shown from the Prophecies to which *we* do well that we take heed as unto a light. These will be elaborated more fully in the forthcoming "Millennial Day Dawn."

A COMMON ERROR

A common error among God's children today, and one arising from an improper conception of the holy Spirit, is the supposed necessity for frequent *baptisms* of the Spirit. We are told, "Be ye filled with the Spirit:" and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective, and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the Baptism of the Spirit.

So far as we are informed, there have been but *three* baptisms of the Spirit in all: First, Jesus was so baptized; second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body. The same Spirit given to our Head—Jesus—descended on the church at Pentecost, and has since been running down over and anointing all that are his. In these three cases, it was an outward *manifestation* which witnessed specially that God recognized such as his. To convince the natural man, the reception was accompanied by various *"gifts."* (1 Cor. 14:22.) To them, these gifts were the evidences of the possession of the Spirit and acceptance with God.

The Spirit, or mind, of God is now received without the *gifts*, and without outward manifestation. Those manifestations and gifts being *now recorded* in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might have *gifts*, or be acted *upon* by the Spirit, and yet be almost destitute of the *Spirit* of love and sacrifice itself—and thus be but "a tinkling cymbal." (1 Cor. 13:1.) Thus we see that the *gifts* were not a mark of special favor toward those exercised by them. What we may have of the *"witness"* of the Spirit, is a far better criterion of our spiritual condition, than if possessed of the mountain-moving, tongue-speaking, and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or OUTWARD MANIFESTATIONS of God's favor; but instead, the inward unseen witness of the Spirit of truth with *our* spirit, that we are children and heirs.

Nor should we wonder at this: the church was like two rooms, hitherto unopened—locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which, the doors standing open, needed no further *re*-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And

when about three and one-half years after, it became God's due time to receive the Gentile believers into the same privileges of sonship, Peter was again used to open that door—being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "*keys* of the kingdom of heaven" (church), and opened the way as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than *one*, because hitherto Jew and Gentile were totally distinct, and the Gentiles were not fellow heirs, and of the same body.

If this *acceptance* of Jewish born believers was *indicated* once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile born believers was clearly shown in Cornelius' case, why should a *repetition* be asked? There is nothing in Scripture to indicate that such baptisms were ever repeated.

Some now meet and agonize and pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the *gifts* of the Spirit. This is wrong—it is looking from the standpoint of the natural mind. It is looking at the things that are *seen*, and not at the things unseen and eternal for a basis of faith. They were just coming out of the *fleshly* into the spiritual dispensation, and must needs have something which the *natural man* might recognize, to mark the new era. We repeat, the GIFTS were in the church not to convince the *saints* of their acceptance with God, but to convince the natural man. (See 1 Cor. 14:22.) The WITNESS of the Spirit was for the saints.

The church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a *baptism* of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands (compare Acts 8:13, 14, 17-19); but those who received the gifts from their hands could not re-communicate those gifts to others.

But, while it is entirely out of harmony with God's Word to pray for another *baptism* of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that *ask him*, than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it, and if wholly consecrated, we should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but if we do nothing more than pray, God might let us starve. He puts within our reach the needful means of procuring the food, and we say the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided *all the means necessary* to the fulfillment of our request. The "Spirit of truth" stands ready to give us the *filling* we desire, but we must partake of—eat—the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no *food*. Neither will the asking of a blessing on *food* fill you; you must eat it.

The Spirit of truth speaks to us (through the Word) and by obedience to those words, we shall be filled with the Spirit. It was Jesus himself who said "The *words* that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet, "Thy words were found and I did *eat them*." (Jer. 15:16.) It is useless then, for us to pray, Lord, Lord, give us the Spirit, and neglect the Word of truth from whence that Spirit is to be supplied. It is for this reason that many who meet often and pray much for the holy Spirit, are "still but babes in Christ," and many seek the outward *signs* as proof of relationship, instead of the inward witness with the Word of truth.

It is because, as we have just seen, we have something *to do* if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us—"Be ye filled with the Spirit" (Eph. 5:18.)—indicating that it rests ENTIRELY WITH US, since the doors were opened at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." (Matt. 3:10-12.) These words were spoken to the Jews as a nation, and Jesus was the one who would do the baptizing. So many of that nation as received Jesus were baptized of the holy Spirit at Pentecost, and the remainder were baptized with fire—trouble. The time of trouble which finally, in A. D. 70, destroyed that nation, was the fiery baptism so oft foretold concerning them by the Prophets, and now repeated by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire, and the chaff burned, represent those of that nation who "knew not the time of their visitation." [See our Lord's words in Luke 19:41-44.]

ANOTHER FUTURE OUTPOURING

There is to be another future outpouring of God's Spirit, accompanied by remarkable and demonstrating *gifts*. But this will not be the same as the previous outpouring in all respects. The baptisms and gifts at the beginning of this age were indications that those who received them were sons of God on the spiritual plane—new creatures. The next outpouring will be a sign of relationship to God as *human sons*, not as "*new*" or spiritual ones.

It has frequently been shown that God's design is, through Christ, in the coming age, to restore all of the human race who are willing, from the condition of human sinners, back to the condition of *human sons*—the position occupied by Adam before he sinned. (Luke 3:38.)—this is the great Restitution mentioned by Peter, Acts 3:21. But we have seen that before thus restoring the *human* sons to their proper position and glory, as such on earth, God is now taking out a number of sons who change their nature, and in the resurrection will become perfect spiritual beings, no longer earthly. Since both of these families are *sons*, it is proper that God should indicate his recognition of them in some way. Hence he has already at the beginning of our age indicated our acceptance, and so, or similarly, he will indicate the acceptance of the fleshly sons when their age is opening—and it should be *indicated* soon, we think.

The Prophet Joel mentions both of these outpourings of the Spirit and the gifts attendant. (Joel 2:28-32.) Peter recognized Pentecost as a fulfillment of this, and so it was. Most, and the *chief* part of the prophecy, was fulfilled there, but not all of it. There God poured out of his Spirit upon his servants and handmaidens; but did he pour it out upon *all flesh?* Certainly not; only on those who received Jesus and became sons of God by consecration.

If we transpose the words of Joel we can see the two outpourings of gifts, etc., clearly—thus: "And also upon the servants and handmaids *in those days* will I pour out my Spirit." [This was fulfilled in the Lord's servants at Pentecost.] "And it shall come to pass *afterward*, that I will pour out my spirit *upon all flesh;* and your sons and your daughters shall prophesy, [declare] and your old men shall dream dreams, and your young men shall see visions." In the receiving of these earthly sons, Israel will be the first—"To the Jew first, and also the Gentile." And in harmony with this we read, that, In that day—the day of the Lord—God will pour upon them the spirit of grace and supplication; and they shall look upon him whom they have pierced. (Zech. 12:10.)

It is eminently proper, that man should and must come again into harmony with the mind or Spirit of God. Man was created in the image [mental likeness] of God. Sin has married it, until he is more the [mental] image of Satan. But in the incoming age, coming under the influence of truth and the rule of Christ, the hearts of stone shall become *hearts of flesh* [proper fleshly minds] (Ezek. 11:19.) and the likeness of Satan, will give place to the original likeness of God.

Those who have the Spirit of God and its witness *then*, will neither be called to suffer nor to reign as we are, who are now called to the *heavenly* inheritance.

The Spirit will witness to them that the "marriage of the Lamb is come" (accomplished)—that the "little flock" selected to the spiritual plane of being, is complete, and is the power, which with its head Jesus, is blessing them. As the Spirit now witnesses to the new creatures that they are to *suffer* while the wicked flourish: it will witness to those of the next age, that the body of Christ has filled up the measure of suffering. Instead of witnessing to them as to us, that houses and lands must be forsaken to gain a heavenly inheritance; it will witness to them, that he that serveth God shall be blessed, and build houses and inherit them, plant vineyards and eat the fruit of them, and long enjoy the work of their hands, (Isa. 65:22.) and that the righteous shall flourish and the wicked [willful sinners] be cut off from life.

This change in the order of things after the *body* of Christ has been selected, will be due to the fact, that *then* the Christ will have taken his great power, and the reign of the kingdom of God will have begun. This is forcibly shown in Malachi 3:14-18. "Now we call the proud, happy, etc. [This causes perplexity until the reason is seen—but when the *Jewels* have been selected—then there will be a change.] *Then* shall ye return [things shall be changed] and ye shall discern between the righteous and wicked, etc." Then the whole order of things will be different; the proud will be debased, and the meek exalted; the wicked will be cut off from life, and in "His day the righteous shall flourish."

QUESTIONS AND ANSWERS

Ques. Please permit me two questions—If the door to the High calling closed in 1881, how is it that conversions still take place? Again, the *Sanctification* movement among Methodists still progresses—Is this not the same that we term the "High calling?"

Ans. (No. 1.) *We* never claimed that conversions would cease with Oct. '81. On the contrary, we have claimed that the *conversion* of the World in general, is a special work of the incoming Millennial age.

What is conversion? It is a *turning* from one thing to another. To convert a *good* man would be to make him a *bad* man. To convert an unbelieving transgressor, is to make him a believing servant. Of the world in general it is true that they are the *servants of sin*, and to convert them is to make them *servants of righteousness*. It is in order that all men may be converted to God (become his servants) that Jesus died and that the glad tidings are to be testified to all men in due time. Therefore, conversions do not belong to the Gospel age alone, nor can the door to *conversion* close before the end of the Millennial Age. The nominal church because lacking in truth and abundant in error is losing its power over the world, even to convert to *morality*. Almost all the recent additions to the nominal churches are Sunday School children.

Conversion not only is not the *door*, but it has nothing to do with our "High Calling" except that it is a necessary step which each sinner and unbeliever must take *before he can enter* the "strait gate" and "narrow way" to the great prize, offered during this Gospel age. Thus we read, "Repent and be converted (turned) that your *sins may be blotted out*." (Act. 3:19.) After you are *freed* from your sins—"justified by faith" from *all things*, then you are on the sinless platform and so long as the narrow way and gate were *open*, you might enter and run for the prize to which it leads. That narrow gate might be entered (while open) by any one who having been made free from sin by faith in Jesus' ransom, would present himself "a living sacrifice" to God.

The first to enter this gate and run the race was our Leader and Forerunner—Jesus. He needed not to wait for a ransom for his sins, being "Holy, harmless and separate from sinners"—"In him was no sin." Jesus entered the gate to run for the same prize, when he *consecrated* himself a living sacrifice to God, at Baptism. That narrow way stood open ever since, till Oct., 1881, and every *justified believer* has had the invitation to come take up his cross and follow the Leader—share his sufferings and be made conformable unto *his death*. "Few there be that find it," because (through lack of study or faith in the *Word*) few appreciate the grand prize so highly as to be willing to share the cross despising the shame and contempt of the World.

Our understanding is, that all justified believers who had, prior to Oct., '81, *consecrated* their all, of mind and body to God, *are on* "the narrow way" and should continue to "*so run* (according to their covenant) as to obtain" the prize. It is for this perfecting of the members of the body now in the narrow way that we wait in our present humiliated condition, expecting that when the trial is finished, the Lord our head will *glorify his* BODY. To thus perfect us and ripen us rapidly, the light of truth [the *harvest* Sun] shines brighter than ever before. [See Jan. No., page 5.]

Ans. (No. 2.) *Sanctification* means, *set apart* or *separated*. There are many and various ideas on the subject of sanctification. One trouble is that many are *sanctified to error* and almost destitute of truth. They are *set apart* to carry out some plan or scheme of their own, begotten through the traditions of men.

The only sanctification recognized in Scripture as the good, acceptable and perfect will of God, is a sanctification of the spirit (mind) through the belief of the truth. (2 Thes. 2:13.) That was Paul's inspired idea of sanctification. Jesus taught the same truth, praying: "Sanctify them *through* thy truth; thy Word is truth." (John 17:17.) James taught the same. Jas. 1:18.

We conclude then, that there is much spurious sanctification. Some, we doubt not, are sanctified through *less* truth than we have received; but if children, it is only reasonable to suppose that the Father will provide *such* with the "meat in due season." One thing seems sure, that all consecrated ones who have any measure of the *spirit of truth*, will feel and manifest a desire for, rather than an opposition to, more advanced truths.

To such as *have been* sanctified through a little truth and have truly given their *minds* and *bodies* to God's service, we, as his ambassadors urge that they gird up the loins of their minds (Being girt about with *truth*,) and run with fresh vigor the race for the prize of our high calling—that they throw off all entanglements of earthly organizations, and run as Christ's *free men*. But while we still would urge *justified believers* (who have never yet consecrated) to now consecrate their time and powers to God's service, we cannot hold out as a hope, the *heavenly* prize. We point such to the same prize for which Abraham and all prior to Jesus ran, viz.: future *earthly* blessings.

Ques. Why do you say in February issue that the reformers were untitled men? History records that Martin Luther was a Doctor of Divinity before he became a leader in the Reformation.

Ans. Yes, he was a D. D. *before* he reformed, but was called a Heretic *after* it.

Ques. (No. 2.) You say that Luther's 27th Thesis showed that he did not believe in man's natural or inherent immortality. I have looked up the 27th Thesis of the Lutheran Church and find no such thing.

Ans. The Lutheran Church has changed those Theses, and though they have a 27th, it is not Luther's 27th. They dropped *his* out, because it taught just as we said, that *man* by nature is *not immortal*. Immortality is *promised* only to overcomers. See "LUTHER'S WORKS," vol. 2, pp. 106 and 107. —His defense of *his XXVII.* Thesis.

Ques. Jesus has not been called *Immanuel* (God with us) yet, has he? Does not this name apply to the complete Christ —head and body—when exalted and present with the world?

Ans. We think that it is similar to the title—"The Everlasting Father." As we have heretofore seen, "The God and Father of our Lord Jesus Christ hath begotten *us*," who constitute the members in particular of Christ's body (1 Pet. 1:3); consequently, we are members of the body of that "Everlasting Father" or *life giver* to the world. So also with the title Immanuel. Like these, is another title, "The Prince of Peace"—we are members in particular of the body of that Prince—joint-heirs with Jesus Christ our Lord and Head, if so be that we suffer with him.

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VIEW FROM THE TOWER

A prominent point of interest now engaging the minds of all, is the Egyptian War. War has commenced—Alexandria, the capital, is in ruins—the rebelling Pasha of Egypt is fortified at Cairo, and it is reported that a Mahometan Messiah has arisen, and is marshaling numbers of Mahometans, and marching to the defense of Cairo. It has but begun, and no one can tell where, or when it will end.

"Second Advent" papers abound with exciting comments on this war, claiming that it is the battle or war "of the great day of God Almighty." (Rev. 16:14.) Many of our readers doubtless sympathize, to some extent, with this view. It is but natural that expectation should make haste to reach fulfillment; but we suggest to all—Have patience; this is not the war of Rev. 16:14. It may, indeed, have some bearing on the future, not at present discernible; but it is not the war which closes the great day of God Almighty. That battle is the *seventh* plague, and is a result of six plagues which precede it.

In our next, we expect to show that the first six plagues will be upon the nominal church—Babylon— the results of which will be to "gather," or array the people and their rulers against each other, and that this general conflict between priest and people, rulers and ruled, capital and labor, is the "battle" or *conflict* represented by the seventh plague—the *conflict* of the great day of God Almighty, in which all oppression and bondage shall cease, by the overthrow of the great and mighty in church and state; (Rev. 19:18-21,) a preparation for the true King of earth to exercise his authority. This will not be fully accomplished, as we read prophecy, until A. D. 1914.

But our part in the conflict of this "great day of God" has already commenced. We fight not with flesh and blood, but with gigantic systems of error, with *spiritual* wickedness in exalted positions, against falsities honored by time and wealth and earthly learning—against great Babylon, mother and daughters. Are we each fighting a good fight—are we overcoming

* [See Volume VII, Scripture Studies.]

and getting the victory over the symbolic Beast and Image—or are we being overcome and kept in bondage by them? (Rev. 20:4.)

To be an overcomer now, requires close application to the one thing in hand—the conflict. Hence, it is necessary that our time and attention be kept as much as possible free from the thronging cares of life, which, if permitted, would swallow us up. It is to this special time that Jesus directs our attention, saying: Take heed, lest your hearts be *over*charged with the cares of this life. (Luke 21:34.) To overcome, we need the armor, which God has provided. We obtain it from the word of God, and it requires time and care to fit it and learn to use it. We cannot, therefore, spare our valuable and needful time to attend to worldly things, plans, and speculations; but only the things *needful*. All else must be laid aside—every weight—while we take to ourselves the whole armor of God that we may be *able* to withstand in the conflict of this evil day. (Eph. 6:13.)

During the warm weather some of the preaching brethren are finding open air meetings very advantageous and the minds and hearts of some are thus being reached. We commend the plan to all others. Get a shady lot, or park, or market place, as the Master did, and thus speak to the people. The common people now, as then, will hear gladly the "*Glad* tidings of great joy which *shall* be to *all* people." Tell them why you thus come to them—to bring them joy and peace, through the knowledge of the real character and plan of God. Tell them why you are not and cannot belong to any of the *sects* or divisions, and can recognize only the ONE CHURCH of Christ. Point out how their teachings are confusion, Babel, contradiction. Show the contradictory teachings on "Election" and "Free Grace"; and show the proper position of both of these doctrines in the true plan of God from the Word. Show up the errors of the sects in all their naked deformity, by which they distort the *truth* of God, and turn it into a *lie;* but do it all in the spirit of love, showing that the *systems*, and not the true Christians bound by those systems, are denounced by the Word of God, and condemned to *overthrow*. (Rev. 18:2, 3.) Show that the call of the Lord to all who are truly his is to come out of Babylon (Rev. 18:4,) into joy, peace, and liberty in Christ. Let your speech at all times be seasoned with grace (favor), and as ye go, preach—the kingdom of God is at hand.

A St. Louis brother writes that he purposes, while off on a vacation, to hold some public meetings, and read sundry WATCH TOWER articles. This is a good suggestion for many who have no practice in preparing sermons. The suggestion is offered, also, that at evening meetings, when twos and threes and dozens assemble, it would be far better to take up and discuss with the Scriptures bearing thereon, one and another of the articles in the TOWER. It would be vastly better to thus *study* God's Word, than to spend so *much* time, as some do, in vain repetitions and telling of "experiences." Try it, brethren and sisters; and let all take part in the search for truth, and seek diligently till you find it—clear, beautiful and invigorating.

Precious letters still come, showing that others of our Father's children are coming to rejoice in the light, and to be refreshed by the truth. God be praised: He is his own Interpreter, and he will make it plain to all who have an ear for the voice of the Lord, our Shepherd. We are glad to see how much some are trying to spread the glad tidings, and we are sure our Father is well pleased also. Freely we have received; freely let us give. We subjoin extracts from one of the letters received.

PHILADELPHIA, PA.

I have some good news to convey to you. For years my dear husband has been so opposed to churches and ministers, that I have had to endure a great deal on account of them, and I knew the greater part he said was true, but I never said anything one way or the other; and for some years I have felt that the Soul's Armor of Creeds did not fit; the yoke chafed me very much. I never was that kind of a Christian that took in all I listened to without thinking for myself; and because of this, I have been considered peculiar; but thank God it is the peculiar people God is gathering to himself. I have been struggling to be free for some time, but yesterday *I died the death, to Sectarianism.* I sent in my resignation to both my Sunday class and church. I did not even ask for my certificate of membership. I counted the cost, and already it has been said I had accepted false doctrine. *Bless God for such a doctrine!*

I told my husband this morning and I said, "Now, I would like to have a Bible-class in my own home, something I have wanted so long." I knew if God would use me in that way he could bring his mind into accord with it. He consented, though once he said I should never have a prayer meeting in his house. Where shall I begin to praise God for his goodness. Now, I intend to use all my efforts in the good work; pray that God will teach me how.

Your sister in Christ.

FAITH HEALING

Mr. Boardman, a minister of Philadelphia, records the following faith cure, as related to him by a Dr. R——, of that city:

"I do not like to speak of it to people generally, they are so unbelieving; but I can tell you. The children were jumping off from a bench and my little son fell and broke both bones of his arm below the elbow. My brother, who is a professor of surgery in the College at Chicago, was here on a visit. I asked him to set and dress the arm. He did so; put it in splints, bandages, and in a sling. The child was very patient and went about without a murmur all day. The next morning he came to me and said, 'Dear papa, please take off these things.' 'Oh, no, my son, you will have to wear these things five or six weeks, before it will be well,' 'Why, papa, it is well.' 'Oh, no, my dear child, that is impossible.' 'Why, papa, you believe in prayer, don't you?' 'You know I do, my son,' 'Well, last night when I went to bed it hurt me very bad, and I asked Jesus to make it well, and he did make it well, and it is well.'

"I did not like to say a word to chill his faith. A happy thought came; I said, 'My dear child, your uncle put the things on, and if they are taken off, he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when the little fellow told him that Jesus had made him well, he said, 'Pooh! pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and plead with so much sincerity and confidence that I more than half believed that he was really healed and went to my brother and said, 'Had you not better undo his arm, and let him see for himself? Then he will be satisfied. If you do not, I fear, though he is very obedient, he may be tempted to undo it himself, and then it may be worse for him.' My brother yielded, took off the bandages and splints, and exclaimed, 'It is well, absolutely well,' and hastened to the door for air to keep from fainting.

"He had been a real, simple-hearted Christian, but in his student days wandered away; but this brought him back to the Lord. Strange, if it had not. To all this I could say nothing, if I had been ever so much disposed, in the way of accounting for it, upon any other hypothesis than that of the little fellow himself, that Jesus had made him well."

This account seems to come in such a way as to be reliable. No Christian can doubt the ability of the Lord to heal at the present as well as in the past. The fact that such cases are more seldom than in the apostles' days is nothing, when we remember that the gifts of the spirit in the early days of dispensation, were to *convince*, not saints, but unbelievers. (1 Cor. 14:22.) Now the world has many proofs of the truth of Christianity which then it did not have and which made miracles and gifts necessary, as a proof that the teachings were of God. However, let no one confound the above or similar answers to prayer, with the "*gifts*" of the primitive church; they are not the same. Those who possessed the gift of healing, did not pray, but *commanded* the healing.

The above is more like what James mentions (5:14, 15.)—The prayer of faith. It has been the privilege of the church throughout the entire age—in sickness, as in every trouble, to—

"Take it to the Lord in prayer."

But which cases shall we take to the Lord—every case? It could do *no harm* to take the smallest scratch or pain or bruise to the Lord in prayer, yet certainly we cannot understand James' teaching to apply to such trivial affairs, else the "elders of the church" would be kept busy with one or two large families. James' prescription, it seems to us, applies to a case where, what can be done, has been done, and the sufferer is at death's door. If it please our Lord to give so marked a healing as the one above recorded occasionally, we rejoice with those that rejoice.

We expect that such manifestations of favor may become more frequent from this on; but we would call attention to the fact that those who have *consecrated* life, strength, mind, and all to God—a *sacrifice which he has accepted*—cannot, with propriety, ask to have back what they are sacrificing.

This thought is strengthened when we recall that neither Jesus nor the apostles were ever the subjects of miraculous healing. The power of Jesus was exercised in healing the people; but when he was *weary*, instead of seeking a supernatural supply of strength, "he sat on the well." (John 4:6.) When the multitude hungered, he fed them by supernatural power, but when *he* himself hungered, he would not command stones to become bread, to satisfy his hunger, but rather sent his disciples to a village to buy meat. (John 4:8.)

Jesus, by asking, could have had more than twelve legions of angels to protect his life from death, but would *not ask*. (Matt. 26:53.) Because he had consecrated himself to death, he could not ask nor use supernatural means to retain his hold on life. To such an extent was this true, that even his enemies remarked it, saying of him when on the cross: "He saved others, himself *he cannot* save." No, we thank God that he did not save himself, else we should have had no Redeemer. And we pray that all those who have consecrated themselves to God—to be "*conformed to his death*" (Phil. 3:10.)—may be enabled, not only to not keep back any part of the price, but to see so clearly the dependence of glory with him on the suffering with him, that they will not ask physical healing for themselves, however much they may ask it for *the people*.

God's favor to *us in Christ* is not to be measured by our physical, earthly blessings, but by the spiritual favors which we receive from him. Thus it was when Paul asked at one time, the removal of a physical difficulty—"a thorn in the flesh"—God refused to remove it, but told him that his favor (grace) would more than compensate him—"My *grace* is sufficient for thee," is the language of the Lord to all who suffer with him that they may also be glorified together.

The Jewish relief committee of this country announces that it can render no more aid to the Jewish refugees from Russia—their funds are exhausted. Any steamship company hereafter bringing paupered cripples will be liable for their return according to Law. The poor creatures who arrive here are truly pitiable, and unable to make themselvs understood, even to their Jewish friends. Sixty started back to Europe on July 22d. This is indeed "the time of Jacob's *trouble*, but he shall be saved out of it."

QUESTIONS AND ANSWERS

Ques.—I am told that it cannot be proved that the Hebrew name Jehovah, is the distinctive name for the Almighty Father; but that it is applied only to Christ. Can you give a satisfactory answer to this statement?

Ans.—It is the opinion of some that the Hebrew word *el* applies to our Heavenly Father, while the name Jehovah applies to Christ. This is just the reverse of the truth, however. The Hebrew words *el*, and *elohim*, are general terms, meaning mighty ones. They are applied to Jehovah, to Jesus, to angels, and to men. (See April No.—"The Word of God.") Not so with the word Jehovah, however. We cite a very few out of the many, to prove that this name belongs alone to the great first cause of all things: Isa. 42:8. "I am the Lord (Heb. *Jehovah*); *that is* MY *name*, and my glory will I not give to another." Exod. 15:3, "The Lord (Jehovah) is a man of war; the Lord (*Jehovah*) *is his name*." Exod. 6:3, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God (*el*) Almighty (*sheddai*); but by *my name* JEHOVAH, was I not known to them." Psa. 83:18, "That men may know that thou, whose name *alone* is Jehovah, art the Most High over all the earth."

Jehovah is frequently represented as the Saviour of mankind; that is, he was emphatically the Saviour in that he provided a Redeemer in the person of Christ. Thus we read, Isa. 43:3, 11, "For I am the Lord (*Jehovah*) thy God, the Holy One of Israel, *thy Saviour*." . . . . "I, even I, am the Lord (*Jehovah*), and beside me there is *no Saviour*." Hos. 13:4. "I am the Lord (*Jehovah*) thy God, from the land of Egypt, and thou shalt know no God but me, for there is *no Saviour* beside me." Jesus is also called our Saviour, and properly so, in that he was the willing agent for the accomplishment of Jehovah's plans.

We confidently assert that the name *Jehovah* is never applied in Scripture to any but the Father. It is for those who claim the reverse to give a text, and show its applicability to Jesus or any one else than the Father. Here is a way to prove the matter conclusively—the New Testament writers quote much from the Old Testament; do they ever quote a passage in which the word Jehovah occurs and apply it to Jesus? We claim that they do not. On the contrary, we will give one out of many similar quotations, in which it is clearly applied, not to Jesus, but to the Father. Psa. 110:1, "The Lord (*Jehovah*) said unto my Lord (*adon*—master) sit thou." etc. (Note carefully the application of this by Jesus (Luke 20:41-44), and by Peter. (Acts 2:34-36, and 33.) This one text is sufficient until answered. If any one can twist it, we have others ready.

Ques. Please explain Rev. 20:8. Is it to be understood that Satan, at the close of the Millennial age, will deceive a multitude as the sand of the sea?

Ans. It says he went out to deceive—*to deceive all:* all were a great multitude, as the sand of the sea. We are not informed what proportion *of all* he succeeded in deceiving.

An edict signed by the czar and published in the official *Gazette* of St. Petersburg virtually bankrupts every wealthy Jew in Russia. It provisionally suspends all payment for contracts or debts due to Jews, prohibits them from settling outside towns and villages, and otherwise provides for their speedy extirpation throughout czardom.

LET US GO FORTH—Heb. 13:13

Horatius Bonar

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep:
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What, though with weariness oppressed—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space—yet more or less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

HUMAN TEACHERS UNNECESSARY (?)

"You have an anointing from the Holy one; you all know it." (Rendering of Sinaitic and Vatican MSS.) "The anointing which you received from Him abides in you, and you have no need that any one should teach you, but the same anointing teaches you concerning all things and is true." (1 John 2:20, 27. *Diaglott.*)

Some have gathered from this, that among those who are fully consecrated to the Lord and have received the anointing (that is the mind, will or spirit of God—the same mind which was also in Christ Jesus our Lord) no teachers are to be recognized and that none are needed, as all shall be taught of God. To this we object, that God hath set in the Church apostles, teachers, &c., for the edifying of the body. We suggest that if the teachers be of *divine appointment*, those taught are divinely taught. (See Eph. 4:11-16; 2 Tim. 4:2-5; John 13:20.) We believe that John does not contradict other Scriptures which show that God had appointed teachers in the church. We believe the proper understanding of his language may be found from its connections.

John tells the church that there are some of the *nominal* church who have become Anti-christ—*i. e., opposers* of Christ. He urges them not to be in any way connected with such, nor led away by them. (1 Jno. 2:18, 19.) He concludes his argument by assuring them that he has confidence in them, and that as they have the Spirit—mind of Christ, they will be competent to judge between these sophisms of men, and the truth. Having themselves the anointing, or mind of the Lord, they can easily discern a different spirit under whatever form or guise it may present itself, *even without any special teachers to point out the doctrinal flaws of their arguments.* He says: "I have written these things to you concerning those who (would) deceive you. But the anointing which you received from him, abides in you and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true." (vss. 26, 27 *Diaglott.*)

We have often remarked how some, almost *intuitively*, discern truth or error. It is because the Spirit of Christ (the spirit of truth) abides in them, that truth has an attracting, and error a repelling influence. We would not be understood as favoring a following of impressions and a neglect of the appointed means of instruction. No, but we believe that in *addition* to the Word and its God appointed expounders, it is essential that we have *also* the mind of Christ, the spirit of consecration and sacrifice, which is also the spirit of truth, else we might be *deceived* into a misconstruction of the plainest statements of God's word. But if we keep close to Jesus as his followers, drinking more into his spirit of sacrifice and love, and searching the Word to know the Father's will, then we may be proof against all the attacks of error.

Note the principle in operation in the nominal church. Having lost the spirit of *sacrifice*—the spirit of Christ, and having contracted a spirit of ease and pleasure loving—the spirit of the world, she soon convinced herself that the sufferings were past, and the *reign of glory* and conquest begun. Papacy thus developed, accordingly bent her energies to the obtaining of power and the persecuting of all opposers. The various Protestant sects sprung up with a measure of the spirit of *self sacrifice* and crucifixion—deadness to the world, but these soon began to covet a *joint reign* with the kingdoms of earth. They sought power, influence, and wealth. They too gradually received of the spirit of the world as they lost the Christ spirit of sacrifice. Thus losing the *anointing*, it is no wonder that as sects they drifted into error. As a consequence of having lost the spirit of truth, they find it easy to satisfy their minds relative to the Word of God, and laying it aside, they teach for doctrines, the traditions of men; *claiming* of course to have Scriptural support.

One of the natural results of such looking at spiritual things with the spirit of the world, is to get God's dealings and plans distorted and confused. So much is this the case, that intelligent people of the world see its weaknesses and cannot honestly support that which involves so many and glaring absurdities. Intelligent Christians can only accept of church theories and creeds, by shutting their eyes and ears and determining not to *think* on religious things. Thus the loss of the *spirit* of truth, caused the loss of the *truth itself*, and turning the truth of God into an apparent lie, it has become the chief cause of the wonderful growth of Infidelity both in and out of the church.

Let us see to it that we receive the truth *in the love of it* —and drink into its spirit, as the *sure* preventive of all the assaults of error.

N. B.—Read in connection with "Human Teachers Necessary," in June issue.

THE JEWS

[From the New York Herald.]

LONDON, June 6, 1882.

At a meeting of the Mansion House Committee for the Relief of the Russian Jews, it was stated that the amount of £82,458 had been collected, of which there remained £25,000. It was resolved to send commissioners to Hamburg to superintend the departure of the emigrants.

THE REFUGEES IN TURKEY

Our Constantinople correspondent sends the following:—"Turkey is about to share with the United States the honor of providing an asylum for the Jewish fugitives from Russian and Roumanian intolerance and persecution. Mr. Lawrence Oliphant and Mr. James Alexander—the Moses and the Aaron of the situation—are now here, and several hundred half-naked and starving men, women and children, forming the advance guard of the exodus, have already arrived in Constantinople. All the emigrants with whom I spoke expressed their joy at getting out of Russia, and declared that they had left behind them thousands of their co-religionists whose only immediate object in life was to get out of Russia, no matter how, even if they knew they must die of want in any other country. A general influx of Jewish refugees in Constantinople would involve the greater misery and suffering where there is already great privation and want among the poorer classes of the regular inhabitants. Such an influx is, however, deemed inevitable, and the only hope is, that the general stampede toward Constantinople can be retarded for a few months, when preparations of some kind can be made to lessen the suffering. In the meantime the Jews already arrived are provided with food by means of local subscriptions, and the Mansion House Committee has been applied to for funds. Besides an exodus from Russia, we are threatened with an exodus from Roumania.

MR. OLIPHANT'S MISSION

"Mr. Lawrence Oliphant, who recently arrived here from Jassy, states to me, that although no violent outbreak has yet occurred in Roumania, nevertheless the entire Jewish population is in hourly dread lest the outrages which spread like a contagion from Balta to Bessarabia shall in turn extend to Roumania, where, within the past few weeks, the Jews have been deprived of almost all their civil rights—where they cannot hold land, nor pursue their trades or ordinary occupations, nor even peddle their wares in the street, and where life has become intolerable. There are over two hundred and sixty-five thousand Jews in Roumania, and Mr. Oliphant believes that over two hundred thousand of them will emigrate. Sentiment and reverence for the traditions of their race draw them to Palestine rather than toward America. Last week the Central Jewish Committee, which represents forty-nine local committees, met at Jassy, and 200,000f. were at once subscribed to start an exodus fund. The Roumanian Jews added to the Russian Jews, will so augment the numbers coming to Turkey that all preparations for caring for them will probably prove inadequate; and Mr. Oliphant issued circulars from Jassy begging and imploring them to delay their departure for at least four months. The Sultan does not want to have another *imperium in imperio* in his dominions, and consequently will never consent to the formation of any autonomous colonization scheme in Palestine. He has, however, expressed his warmest sympathy with the oppressed Jews, and the Turkish authorities are instructed to issue Ottoman passports to all Russian and Roumanian Jews who express a desire to settle anywhere in the Ottoman dominions, with the sole exception of Palestine."

CONSTANTINOPLE, June 7, 1882.

A deputation representing over forty Russian and Roumanian Jewish communities, waited on General Wallace, earnestly urging him to exert his good offices with the Sultan to enable them to colonize Syria in groups of 200 to 500 or 1,000. The Jewish refugees here are starving, and more are still coming. General Wallace has asked for instructions from Washington.

THE SECOND DEATH

If there is to be a *second*, it implies that there has been a *first*. Not only so, but the second must be like or similar to the first, or it would not be a second. Neither an apple nor a pear would be a second peach; so the second death, like the first, must be a cessation of life or being. The second death is spoken of with reference to humanity; and, since the first death—Adamic—passed upon all men, it follows as a matter of fact, that the first death must be abrogated or set aside in some manner, before the second death would be possible.

Death is the wages of sin. The *first*—the wages of Adam's sin—passed upon all men. He, having forfeited his right to life, began to have the penalty executed on him—"Dying thou shalt die." He could not, of course, give to his posterity that right to, and perfection of, life which he no longer possessed. Hence all partake of the depravity both mental and physical, and all partake of the penalty—Dying we die. In fact, we are born in a dying condition, or under the rule or dominion of death. This universal *death*, we call Adamic death, because our father Adam was the direct cause or source of it.

Were it not that this Adamic death is to be destroyed by Christ, there never could be a *second* death. Life once forfeited, could not be forfeited a second time, unless it first be restored. This restoration to life is called a resurrection (Gr. *anastasis*—a setting up again—rebuilding—restoring.) Jesus obtained of Justice the right to restore mankind to life, by giving himself a *ransom* for them—a full satisfaction to the claims of justice. He *bought* us with his own precious blood. (1 Pet. 1:19; and 1 Cor. 6:20.) Hence it is that he can say, "O, death, I will be thy plagues; O, grave, I will be thy destruction." (Hos. 13:14.) He presently, when united with his Bride, will begin the work of destroying death by raising all mankind *out* of it—"There shall be a resurrection both of the just and unjust."

In the resurrected condition in the Millennial Age, each member of the human family will have an *individual* trial, testing his willingness to be obedient to the will of God. And the hope is, that the large majority will "choose life and live," being helped in their choice by the bitter experiences of the present Adamic death. Nevertheless, Scripture reveals the fact, that in that age some will sin against light, knowledge, and liberty, and die the *second death*—the wages of their own, and not of Adam's sin.

The Lord shows the above differences between the first and second death, and the present and future age, in Jer. 31:29, 30. "*In those days* they shall say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge.' But every one shall die for his own iniquity: Every man that eateth the sour grape, his teeth shall be set on edge"—"The soul that sinneth, it shall die." (Ezek. 18:2, 4.) This is a pointed Scripture; it shows that in the *coming* age the parents' sins will not be upon the children; consequently it describes a time when the first death has been abolished. But it tells of a second death too, for it informs us that then, after release from death once—then, the soul (person) that sinneth, it shall die. This could be no other than the *second* death.

The first, or Adamic death is an extinction of being, but is called a *sleep*, because God had foreseen and forearranged that in due time all should be made alive. Hence, while really dead, and returned to the dust from whence they came, yet not so in God's sight—they "all live unto him." From the standpoint of his plan and power, they shall all awake again to life. They only sleep until the great Millennial day. But the "second death" is not a sleep, because there is no hope of a resurrection from it. Nowhere in Scripture is there any promise of release from it—"There is a sin unto death (a sin against light and opportunity). I do not say that ye shall pray for *it*." (1 John 5:16.)

The first, or Adamic death, was accompanied by pain and distress in dying; but all pain and consciousness ceased when the death was complete. So with the second death, it doubtless will be accompanied by a certain amount of agony, but the agony will be at an end when the second death is accomplished. Because there will be no resurrection from it, because the second death will never be destroyed, therefore it is called *ever*-lasting punishment. The punishment or wages is *death*, and the second death is everlasting, because it will never be undone.

Does some one say—*Death* shall be destroyed;—there shall be *no more death*? We ask which death will be destroyed?—Is it not the *first;* the death that passed upon all for Adam's sin? Yes, and its destruction was often foretold, and the ransom to be given for the Adamic transgression was often typified in the sacrifices of the four thousand years previous to Jesus' sacrifice—the Lamb of God that taketh away the sin of the world. Having taken away their sin by paying their penalty for them, he obtained the right to take away *that* death which was on the whole world as the punishment of Adam's sin. But Scripture is silent regarding any ransom from the second death. On the contrary, it says of those who sin willfully against full light and truth, that "there remaineth no more a sacrifice for sins [We would no longer have any of the benefits arising from the sacrifice]. Henceforth such are exposed to the full penalty of their own sin—the second death. (Heb. 10:26, 27.)

But by taking a full Scriptural view of the subject, we may readily convince ourselves that the second death will never be destroyed. Call to mind the fact that a Saviour from the Adamic sin and Adamic death was necessary, for "Without the shedding of blood there is no remission" of sins. (Heb. 9:22.) Call to mind also, the Scriptural teaching that *every* sinner requires a Saviour, and you will see that if a thousand persons sinned thus individually, it would require the death of *a thousand redeemers* to set them free from the second death—one for each. This was God's reason for condemning the entire race in the person of *one* man, viz.—that they should require only one *redeemer;* and only one redeemer was provided. The race which was condemned to death because of *one* man's sin, could, with justice, be released from death through the one Redeemer. (Rom. 5:18, 19.) Witness herein the *economy* which pervades all of the Divine plans. Truly he condemned all in *one*, that he might have mercy upon all through another *one*. "Since through a man there is death, through a man (Jesus) also there is a resurrection of the dead." (1 Cor. 15:21.)

Some, overlooking the fact that God is *just* as well as *loving*, have arranged a theory for the ultimate eternal salvation of all men; and, anxious to hold their theory, they are in danger of neglecting the Scriptural doctrine of a *second* or everlasting death, for which there is no sacrifice and no promised redemption. These tell us that the "second death" is a *symbol*, and is used in speaking of symbols; hence, it cannot be understood as applying to mankind, but to systems.

It is a matter of regret, that a desire to uphold a theory should lead any one to take this ground, for it is *not true*. Nowhere is second death applied to symbols or systems. We demand a Scripture for such an assertion. As a proof of its use relative to *systems*, we are referred to Rev. 20:14, 15; and 21:8. We recognize the fact that this book is full of symbols and word-pictures, but its pictures are full of meaning; and it abounds also in literal statements. This is no excuse, however, for ignoring its teachings as meaningless. If systems are mentioned as dying a *second death*, it would prove that such systems had once existed, died, revived, and then died again. Many false systems now exist, which must die with this evil age. But will such evil systems come to life again, and flourish during the Millennial reign of Christ, and need at some future time to die a *second* death? Nay, verily. But all should notice that the expression "*second* death" or any equivalent expression is never used in the Bible with reference to *systems*.

There is not the semblance of a *system* connected with the account of the second death in the above references. One reads: "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

Here the words "lake of fire," are used symbolically elsewhere, to represent destruction; but no *systems* are mentioned as being destroyed here. The scene is laid in the Millennial Age, when, under the reign of Jesus and his Bride, Satan is bound, and the White Throne (reign of righteousness) is established in the earth. Then the dead, small and great, being brought forth from death and hades, are judged or tried by the opened books—the Scriptures. Then a record will be made of all worthy of *ever*-lasting life as God's *human* sons—called a book, or record of life, or of those worthy of life.

[A book or record of life is made during this Gospel Age also—but a different one entirely. The one now being made is of those accounted worthy of the *new* nature—to be changed from human to divine beings. Hence we see that there are two books of life—one for the overcomers of age—new divine creatures, and "*another*" book of life for those who are counted worthy in the next age.]

As the work of raising mankind out of the Adamic death and the tomb progresses—they (death, and hades—the grave) are said to be destroyed or "*plagued*," or cast into a lake

of fire—cast into destruction. When the last one has been delivered from the power of Adamic death and the tomb, then the lake of fire [the judgment] will have destroyed death. But while the judgment of God (symbolized by fire) will thus destroy the Adamic death, it will also be the agency for destroying all men unworthy of life. And thus it is that it is to them the *second* death, as we read—"This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:14, 15. Rev. version.)

In the succeeding chapter we have a pen-picture of the Millennial Age, in which the church and her Head—Jesus—are in glory, and the throne or kingdom of God is established among men. Through this glorified church, God dwells with men, and the Millennial Age of blessing progresses. During that age the *former things* (sorrow, pain, and death as results of Adamic sin) pass away, and death (Adamic) shall be no more. (Verse 4.) This is accomplished by him that sits in the throne—the Christ, head and body; hence it cannot in any sense belong to this age, when we pray, "Thy kingdom come, thy will be done on earth." It must belong to the coming age, when the words of the Master will be fulfilled: "Fear not, little flock, it is your Father's good pleasure to give you *the kingdom.*"

Speaking of those of that Millennial Age who overcome, or are found worthy of life, we read that they shall be God's *sons*—earthly sons, as Adam before he sinned was an earthly son. (Luke 3:38; and 1 Cor. 15:47, 48.) Then, speaking of the class found unworthy of life in the close of the Millennium, after having enjoyed all its privileges and favors, we read—"The fearful, unbelieving, abominable, murderers, fornicators, and sorcerers, and idolaters, and all liars—their part shall be in the lake that burneth with fire and brimstone; which is the *second* death." The judgments of God which shall devour these, are here, as elsewhere, represented by the two most destructive agencies known. (Fire is everywhere a figure of destruction, and burning brimstone is the most deadly agency known. It destroys *every* form of life.) This is the *second* death, because as we were just informed (verse 4) the general death—Adamic—was no more—it had been completely *destroyed* by taking out of it the entire race.

Who can object to this decree of Justice, that all who will not come into harmony with the God of love and his loving plans when full knowledge and ability are possessed, should be cut off from life—die for their own sins—the second death. God will have a clean, sinless universe, all harmonious, all perfect; and to accomplish this he must either coerce men, or destroy those who would require coercion. He tells us that the latter is his plan, and it becomes us to assent to it. Does some one say that God's mercy endureth forever, and he will raise men from the *second* death, and give them further opportunity? We answer that if sin is willfully and persistently pursued regardless of knowledge, regardless of ability to do right, regardless of punishments, it would be useless to repeat the same operation. Besides this, we have shown that a ransom price and redeemer would be necessary for each sinner, and God reveals no such plan in his Word. Is it best to attempt to be wise above what is written? Does not every Scripture bearing on the subject teach that Christ and his Bride will reign a thousand years, and that in that thousand years all evil and every enemy of righteousness shall be destroyed—even death [Adamic] the great enemy? Then the entire earth and its nations—all whose names are in the second book of life (the others being destroyed by the second death) will be delivered up to God, even the Father. 1 Cor. 15, 28; and Rev. 20:4. Though Lazarus and various others who were brought to life, died *again*, theirs was not a second death, because they were never fully brought from under the dominion of the first or Adamic death. They were merely aroused for a time from the unconsciousness of death, to a small measure of life, soon to relapse again to sleep until Adamic death shall be swallowed up in victory.

THE SIN UNTO DEATH IN THE GOSPEL AGE

We have treated the subject of the second death above, from the standpoint of the next age entirely, applying it only to those who, during the next age, will first be actually set free from the dominion of the Adamic death, and then, by willful sin, bring death upon themselves—the *second* death. But it is used in Scripture with reference to this Gospel Age also. Now, those who have an ear to hear, and who believe God's Word, are informed of his purpose to bring all men to life again through the resurrection, and it is our privilege to anticipate that perfect, or restored and sinless condition of the next age now. By faith in God's Word and power, we reckon ourselves and are reckoned of God, as *justified* freely from all sin—no longer under the Adamic curse, but *free* from all the curse of Adam's sin, and from its penalty—*death.* By faith we see Jesus to be the full satisfaction of the claims of justice. Thus we reckon ourselves as *alive* from the dead. Death had passed upon all, and upon us among others; but now we know that we were bought with a price, and we think of ourselves as *free* from Adamic death—as human beings having *perfect life* again.

But this is all imputed or reckoned perfection—not actual. It is so reckoned by God and by ourselves, because of the efficacy of the ransom price. It is by faith only, that we realize it—we *believe* God that our life has been ransomed by him who gave himself a ransom for all. So far as *sight* goes, we have no evidence of a restored right to life. Aches and pains and death continue with us, as with others, but "we walk by faith, and not by sight." Do you ask what good the knowledge does us, since we experience no physical benefits more than the worldly? We reply, The *knowledge* of our redemption is valuable; it gives us *hope* and joy; it enables us to come to God as our reconciled parent—reconciled 1800 years ago by the death of his son—reconciled while *we were enemies and sinners.* Thus it opens up communion and intercourse between us and our Heavenly Father. But more; when we come into communion with God, he tells us of his plans, and he offers to make us co-workers with him if we prove ourselves worthy of so great a privilege. To prove ourselves worthy of being co-workers with him, we must consecrate ourselves to *death,* and follow the example of Jesus, presenting our bodies living sacrifices to God.

We must become dead to the world and all its earthly ambitions, honors, etc. If we do so, we thus consecrate ourselves to the *second* death. How? In this way: With all others, we were subject to and already under the dominion of the first Adamic death. (Don't forget that all our steps since are steps of *faith*—walking by faith and *not by sight.* What we receive and do by faith, is counted as *instead of* the actual.) Thus we became free from Adamic sin and its penalty—death. Then, by faith, we gave our justified humanity a living sacrifice to God. When the sacrifice ends, we will be dead—"Be thou faithful unto *death.*" When such *justified* and *consecrated* ones die, it is their *second* death. Now, hear Jesus' words: "Be thou faithful unto death, and I will give thee a crown of life . . . . He that overcometh shall not be *hurt* of the second death."

Does this not teach us that some will, and some will not be hurt, by passing into the second death? The overcomers of this age will not be *hurt* by it. Nay, they will be benefited by it. Jesus, we are told, took our human nature in order to die for us, and when he laid it down in death—a sacrifice to God—the *human* nature was gone forever, but he was born from the dead, of the Spirit, and in his resurrection was perfected in the Divine nature and likeness. What the sacrifice of Jesus did for him (Phil. 2:8, 9), our sacrifice is to do for us. Unless we lay down the *human* nature in complete sacrifice—even unto death—we cannot become partakers or sharers of the Divine nature.

Jesus did not die the *second* death because he was not under the Adamic penalty. We were of the condemned race, and being justified by his ransom, we become sharers in HIS death, which was not the Adamic. Thus we shared by nature in the Adamic death, from which we flee, and rejoice to be delivered; but we seek and rejoice to be "*dead* with him" that we may also "*live* with him" on a higher than human plane of being. (Rom. 6:8; and 2 Pet. 1:4; Phil. 3:10.) Thus *we* prefer to *sacrifice* our humanity because of our faith in God's promise of a higher nature, rather than to share with our human father, Adam a restitution to human perfection.

Ah, yes, we can thus see a force and depth in Jesus' words: "He that overcometh shall not be *hurt* of the second death." But there are some who will be *hurt*—badly hurt by the second death—it will be to such, the end of all life and hope and being—everlasting death. We have seen the class who will thus die in the end of the Millennial Age—for their own sins; now, let us look at a class who, during this Gospel Age, die the second death, and will have no resurrection from it. This class is spoken of in 1 John 5:16. There are sins not unto death, and there is a sin unto *death;* I do not say that ye should pray for *it.* The Apostle is not referring to the Adamic

sin and death, for it passed on all. Consequently, he must have reference to an individual sin and its penalty—the *second* death. As he does not define what the sin is, we will seek further light on the subject. But here we remark that this sin could be committed in this age, only by one who had been *justified* by faith from the Adamic sin and death, for they could not die for their own sin until they had been reckoned free from the Adamic penalty.

Paul gives us a description of the sin unto death, and shows us that none *could* commit it (now) but those who have been justified and consecrated themselves. The Apostles could commit it; we could commit it, or any one who has *already enjoyed by faith,* all the blessings due him as a member of the redeemed race. Paul says: (Heb. 10:26, Diaglott.) "If *WE* should *voluntarily sin* AFTER having received *the* knowledge of *the* truth (a thorough understanding), there is no longer a sacrifice left for sins." [The share of such, in the sacrifice of Jesus, is exhausted—he died to redeem and liberate us from Adamic sin and its penalty, which came upon us without our *will* or choice: His sacrifice is abundant to cover every weakness and imperfection arising in *any* way from that source; but his ransom does not cover *our willful* or determined sin.]

Voluntary sin does not mean the relapse for a time through the weakness of our will power, into what we now see to be sinful; but, as explained by the context, it is an open *apostasy*—an ignoring of their share in the sacrifice. Verse 29 describes the willful sinner against light, as "having trampled on the Son of God, and esteemed as a common thing [lightly esteemed] the blood of the covenant by which he was sacrificed, and insulted the spirit of favor."

As to what is meant here by trampling on the Son of God and esteeming his blood a *common* thing, we leave to the reader to decide for himself. The only way in which we can conceive of this being done, is a method now springing into popularity; namely, the disclaiming of the necessity of Jesus' death as our *ransom price* from the just penalty of sin—death. Sin is a reality, its penalty—death—is a reality, and a release from it is obtained only by the giving of an equivalent for us. This was done by him "who loved us and gave himself for us"—"For ye were *redeemed* not with corruptible things, such as silver and gold, but with the *precious* blood of Christ." Those who realize themselves bought with this price, value the *blood*, or sacrificed life of Jesus as *"precious"*; while those who claim that we are not thus redeemed or purchased out of death, set aside the value of Jesus' death, and count it as the death of any one else—a "common" or ordinary thing, which paid no penalty for us.

This view, that Adam's sin needed no atoning for, other than man can give, and hence that Jesus' death purchased no release, has long been held by Universalists, Unitarians, and others, but the force of the text quoted, is not applicable to those who *never saw* the value of Christ's *ransom.* It refers to a class who, having once seen its value, and been *sanctified* thereby, turn about and begin to underrate its value and esteem it a common thing. "My soul, come not thou into their secret."

Here we see who can in this age sin (individually) the sin unto death—the *second* death. It is not the poor blasphemous wretch steeped in sin and death, who has never yet tasted that the Lord is gracious; nor the ignorant religious professor who loves and serves mammon, and knows God only enough to fear him; but it is the well enlightened, who were once partakers of the spirit of adoption—the spirit of Christ—and who have been sanctified or consecrated. *These only* can *now* commit a sin unto death—it will be their *second* death, since by faith they had been justified and released from the condemnation of the first, the Adamic death. We expect no resurrection for these. The same Apostle, speaking of this class elsewhere, (Heb. 6:4-6) indicates that, having taken this step of willful sin, it is impossible to move them to a *repentance* afterward. This class, like a similar class in the next age, will be badly *hurt* of the second death—They lose all.

Peter says of such—"If, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ (their ransom), they are again entangled therein, and overcome, the latter end is worse with them than the beginning. It had been better for them not to have known the way of righteousness." (2 Pet. 2:20-22.)

LORD SHAFTESBURY ON THE RETURN OF THE JEWS FROM RUSSIA TO PALESTINE

The following is the greater portion of a speech by this venerable nobleman at the recent anniversary meeting of the Society for promoting Christianity among the Jews:—

You express your sympathy with the persecuted people of the Jews—persecuted under circumstances more atrocious, more vile, more greedy, more grasping, more covetous, more detestable in every sense of the word, than any other persecution that I have ever heard of in modern times. This persecution has been governed by greed from beginning to end, and it has exceeded in anarchy and spoliation and bloodshed, the records of almost all the persecutions that I have read of, even in Roman history. I cannot but believe that a very serious issue awaits the Russian empire. I remember my learned and valued friend, Dr. McCau, once quoting to me a passage which I could not understand in the Book of Isaiah. Speaking of the Jews as a nation, the prophet uses the words, "terrible from their beginning hitherto." I could not understand that passage because the Jews have seldom gone beyond their boundary for the purpose of aggression; but the Doctor gave me the true interpretation—I have held it ever since, and I hope every one of you will hold it. "Aye," he said, "they are 'terrible from the beginning hitherto,' because no nation ever injured the Jews without smarting for it."

Now, there is a kindred feeling to that shown by Russia, though it is restrained in expression and in operation; there is a strong anti-Semitic feeling among the Germans, but it rests on totally different grounds. A vast number of the Germans are deeply hostile towards the Jews, and I heard the solution of that only a few months ago, having suspected it before. A friend of mine being in Berlin, got into conversation with a very great man there, a man who knew what he thought himself, and who also knew what others thought. My friend said to him, "What is the history of this strong anti-Jewish feeling which you have in Berlin and throughout Germany?" He replied, "Do you want to know?" "Yes." "Then," he said, "I will tell you. These Jews, if they go into commerce, become the first merchants; if they go into the banking line, they become the first bankers; if they go into law, they become the first lawyers; or if they go into literature, they beat us all. Whatever career they undertake, they drive out the Gentiles; and I tell you, sir, we won't stand it." There is, in fact, a great jealousy of that wonderful people who are now coming to the front. And what a sign of the times it is, that wherever the Jews are, they are either the most prominent people to be persecuted, or the most prominent people to take a lead in all the various professions!

WILL THEY RETURN TO PALESTINE?

Now, the question arises, "Will the Jews return to their own land?" A great number of them are going to America; they will go anywhere if they can find freedom from persecution, and ease to pursue their career. I do not think there is, so far as I can make out, any great desire among the Jews as a nation to return to their own land. And this I know from authority, that the wealthy Jews of England—I do not know whether this is the case with the wealthy Jews of other countries—are very adverse to it. I had it from an influential Jew's own lips, that the wealthy Jews of England do not wish that any Jew whatever should return to the land of his forefathers. But there are many ready to go, and it will depend upon the contributions made by faithful Christians whether they shall be enabled to go in greater or smaller numbers.

WILL THIS PERSECUTION CEASE?

Another question arises, "Will this persecution cease?" I do not believe it will. It may cease for an interval, but it will recur in successive periods. And there is every reason why it should do so. The persecution of the Jews in Russia and Poland does not depend upon religion or nationality. These have nothing whatever to do with it. The Russians would persecute any people in the same position as the Jews. Bear this in mind, that the Jews hold in mortgage a very considerable part of the landed property of Russia; that they hold in their debt a very large proportion of the peasantry, and very many of the shopkeepers in different parts of the empire. Every single opportunity which now presents itself to the Russian people for plunder and spoliation of the Jews is almost sure to be seized. In the destruction of the Jews, and of their papers, Russians get rid of documents by which they are bound, and which might be brought as evidence against them; and so long as there is property to be laid hold of, so long will you find the Russian people rising against the Jews.

RUSSIAN HATRED OF THE JEWS

The Russian people would not, perhaps, if left to themselves, be so greedy or so violent; they are encouraged by the officials

of the Russian empire, many of whom are indebted to Jews. This I had on official authority, that at the very last outbreak in Balta, while the Jews were being persecuted, the police stood by and would not allow the Jews to protect themselves, while they, at the same time, encouraged the peasantry to come in with their carts and wagons to carry away the plunder from the Jewish houses. It has been shown that the Government is paralyzed—that part of it, I mean, that wished well to the Jews. I believe the present Emperor to be a humane man; I believe him to be a just man; but, although he is a despot, he is as perfectly inefficient for the government of his empire as though he were a baby two years old. He has no will of his own, and is surrounded by officials of an anti-Semitic character. The Russian empire is lost in profligacy and wickedness and every description of vice. Whatever else it may be, this persecution is a sign of the end—I should rather say, perhaps of the beginning of the end—of that great end which, God be praised, cannot be far off.

REMARKS ON THE FOREGOING

Thus we see the attention of the whole world is being drawn to the restitution of the Jews, now commencing. The attention of all thinking Christians is being drawn to it. The leading religious papers—such as the "*Independent*"—find the interest in the subject so great, that, though hitherto they have shown opposition to Millennarian views, yet now they are calling attention to this marked fulfillment of prophecy now in progress. Yet, though they see this, they fail entirely to grasp the import of it. Lord S., in closing his remarks, came much nearer the real import of the Jewish exodus than do most thinkers on the subject, when he said, "This persecution is a sign of the end—of the great end, which, God be praised, cannot be far off." Yes, it is a sign of the end—the end of this age, and the beginning of the age of restitution—the Millennium. It is a sign of the end of "the present evil world," or *dispensation of evil.* It is the precursor of the World to come —the dispensation of truth and righteousness, in which Jesus and his Bride—the spiritual seed of Abraham (Gal. 3:29)—shall reign over, and bless all the families of the earth, *through* Israel, after the flesh, who must first be restored to influence, and power.

Israel is the anti-typical "fig tree," cursed and blighted by the master, because it bore only leaves; and it is Israel that he refers to again, saying, When ye see the fig tree putting forth its leaves, then know that summer is nigh—then lift up your heads and rejoice, for *your redemption* draweth nigh. (Luke 21:28-31; Mark 11:13, 14.) Note the wonderful adaptation of the fig tree as an illustration of Israel's returning favor. It puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. It is a staple article of food, and also possesses medicinal qualities. So Israel begins to show marked signs of the approaching summer. And when the rich foliage of God's favor covers Israel, and is manifest to all, she will be ripe and ready for the work of blessing, feeding, and healing the nations according to God's plan. Jesus, seeing the leaves on the fig tree, had a right to expect ripe fruit, especially as the "time for (harvesting) figs was not yet" fully come. So with Israel, when cursed, they were full of leaves, or professions and appearance of faithfulness; but when searched in their harvest time, were found lacking fruit—and cursed for the age.

Yes, Earth's winter time, with its cold, and blight, and storms, is nearly over; the gracious, and fruitful and beautiful Summer is nigh. Spring has come; the fig tree is "putting forth"; yet we must look for more storms, more trouble, just as in nature, the Spring equinoxial storm is one of the most severe. Jacob (Israel after the flesh) is to be delivered during a great "time of trouble, such as never was since there was a nation." It is even the time of Jacob's trouble, but he shall be saved out of it. (Jer. 30:7; Dan. 12:1.)

It is very remarkable that Christian people cannot appreciate Paul's statement, that the fleshly house were cast off from God's favor during the time his favor had been manifest to the spiritual house. How strange that they cannot see from this return of favor to "Jacob," that the end of favor toward the spiritual house has come—that the *end* ("*harvest*") of the Gospel age is now upon us.

Like some of old, the church today cannot "discern the signs of the times." (Matt. 16:3.) But it was then, as now, the *nominal church* which discerned not. Those truly taught of God are, to that extent, not in darkness. "Ye *brethren*, [brethren in Christ, holding communion with God through his Word, which is able to make wise] are not in darkness." (1 Thes. 5:4.)

The great mass of the Church sees the signs now taking place, but are so blinded by their creeds and traditions that they cannot "discern" or understand them. How clear to the unfettered and discerning mind are the words of Paul: "I would not, *brethren, that ye* should be ignorant of this mystery . . . . that blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so [then] all Israel shall be saved." [No one can question that Paul refers to the blinding of *fleshly* Israel, and consequently to the saving, or bringing back to God's favor, of that people. But one of the most pointed things in this expression is, that this *saving* of fleshly Israel, will *not be* "until the fullness"—full number "of the Gentiles be *come in.*" In other words, the restoration of the fleshly house to the earthly promises, cannot take place until the Gospel call to the *heavenly promises* has ended, by accomplishing the work of selecting a people for his name—the Bride of Christ.]. Paul proceeds and adds to the strength of his own statement of God's plan, by quoting from the prophets: "As it is written, there shall come out of Sion the *Deliverer* [the Christ,, head and body complete—the Bridegroom and Bride made *one*—the great Deliverer, both of Israel and the world, who will set at liberty the captives of death], and shall [first] turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins." Rom. 11:25-33. Compare this with James' statement, Acts 15: 14-18. After referring to the taking out of the Bride from the Gentiles—"a people for *his name*"—James quotes a prophecy, which will be *due to be fulfilled after* the Bride, for his name has been selected, saying: ."*After this*, I will return [cause my favor to return to Israel], and will build again the tabernacle [house—nation] of David, which is *fallen* down; and I will build again the ruins thereof and I will set it up [Note well *why* God will rebuild Israel], that the residue of men might seek after the Lord."

Truly, then, the re-gathering of Israel is a sign of the *end* of this age—a sign that we are living in the harvest time, for "*the harvest is* the end of the age." (Matt. 13:39.)

Let those who deny the *restitution* of all things which God hath spoken by the mouth of all his holy prophets, take notice that the restoration of the Jew to the Canaan land of promise, is only a beginning of the work of restoring all nations and all things. "For the Lord will save the tents of Judah first." (Zech. 12:7.) The restoration of the living is only a first part of the restitution, for "*all nations* shall come and worship before thee." This will include the dead—"There shall be a resurrection (*anastasis*—bringing up to perfection) of the dead, both of the just and unjust." (Acts 24:15.)

But as Israel was thirty-seven years in falling, viz. (from A. D. 33, when Jesus gave them up and left desolate their house, to A. D. 70, when their national existence ended; so we expect that they will be thirty-seven years in rising, or from 1878 to 1914, the end of the times of the Gentiles. This time of their re-gathering and restitution to favor, will be a time of great trouble—it is even the time of Jacob's trouble, but he shall be delivered out of it. As when they came out of Egypt over three thousand years ago, it was in the midst of great trial and distress; so now their deliverance will be, not without its distress, as it is written—"According to the days of thy coming out of the land of Egypt will I show unto him marvelous things: the nations shall see and be confounded at all their might." (Micah 7:15.)

But we are also told, that the exodus now from among all nations, will be so much more a marked manifestation of God's favor than that from Egypt, that the latter, which has heretofore been the great and marked feature of Israel's history, will sink into comparative insignificance, when compared with the coming deliverance from among the nations. Thus we read: "Behold, the days come, saith the Lord that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north [Russia], and from all the lands whither he had driven them. And I will bring them again into their land that I gave unto their fathers." Jer. 16:14, 15.

TAUGHT OF GOD

Jesus said, "No man can come unto me except the Father draw him." (John 6:44.) And the Prophet Isaiah replies, "They shall be all taught of God." Yes, says Jesus, "And every man (so taught) cometh unto me." (John 6:45.)

God, however, does not teach all in the same time and way. For 6,000 years he has been teaching the world the exceeding sinfulness of sin and its bitter results, permitting them to remain in ignorance of his love. By and by, he will teach them the blessedness of virtue and holiness, and reveal to them his loving character. When? we enquire; and Isaiah replies, When "the glory of the Lord (through the Christ—Rom. 16:27) shall be revealed . . . all flesh shall see it together." (Isa. 40:5.) Before the glory of the Lord can be revealed in the Christ, a special course of training is necessary to develop that body. It is to be composed of a little flock of human beings who sacrifice their humanity and are exalted to divinity. These, all of whom except the head (Jesus) were found under the curse of a broken law, to be finally lifted to that amazing height, require a special course of training.

The Scriptures tells us that the *holy Spirit* specially guides instructs and comforts this special class in their narrow and difficult way.

Since we are of those called to walk that pathway, it becomes a matter of intense interest to understand what is the holy Spirit, and what the object and manner of our training? The Scriptures reveal the *holy Spirit* as the *influence* or *power of Jehovah*. And, since the Christ also partakes of the Divine nature, it is called the Spirit of Christ. The holy Spirit of the Father will dwell richly in the Son and daughter—Jesus and his bride. Nor should we, as the prospective bride of Christ, fear to claim our title as the daughter of the king. (Psa. 45:13.) Is Jesus "*the express image of the Father's person?*" (Heb. 1:3.)—We shall be like unto his glorious body. But though we shall be thus highly exalted to the same nature, the superiority of relationship—the headship of Father over Son, and of the Son over his bride, will always exist. (1 Cor. 11:3.)

A being may be controlled by the holy Spirit willingly or unwillingly, known or unknown to himself, yet not partake of the Divine life—not be *begotten* of the Divine spirit. All beings are so controlled; even Satan and his host, though unwillingly. Prophets and holy men of old were willing subjects who spoke as they were moved by the holy Spirit. Angels are the willing subjects of the holy Spirit, yet unto which of the Angels said God at any time, "Thou art my son, this day have I begotten thee!" But "when he bringeth the first born (the Christ complete, head and body glorified into the world,) he saith. 'And let all the angels of God worship him.'" Why? Because he has become a partaker of the Divine nature. It is fiting that all other forms of life should worship Divinity.

The holy Spirit is exercised in the creation of various orders of intelligent beings, each perfectly adapted to the end of its existence; but one small class only, the "little flock," will be given that form which will be the brightness of (God's own) glory and the express image of His (own) person, and "filled with all the fullness of God." (Heb. 1:3; Eph. 3:19.)

The Divine power or holy Spirit of God is not only exerted in creating, but also in upholding, directing and controlling all things which he has created, whether animate or inanimate. But the holy Spirit is exercised in a marked degree, in behalf of those now *begotten*, and finally to be born into the Father's express image. It directs the newly begotten creatures through the pathway of the suffering and death of their humanity, and upholds them by becoming their comforter," by unfolding the exceeding great and precious promises of God's Word—"For whatsoever things were written aforetime, were written for our learning, that we through patience and *comfort* of the Scriptures might have hope." (Rom. 15:4.) It shapes and controls all circumstances, so that they all work together for their good.

Now with this idea of the holy Spirit—that it is not a separate person from God, but rather that it is the *mind, influence, or power of Jehovah*, let us notice its object, and means, of preparing those who shall be of the anointed body. In Eph. 4:12, we learn that the object is, the complete qualification of the saints—the body of the anointed—for the work of service. (*Diaglott.*) From other Scriptures we learn that this service is to consist in redeeming, restoring, ruling, and blessing all the families of the earth, during the incoming age of a thousand years. In what further developments of God's plans, they may be afterward engaged, we are not yet informed. But the Divine family will always be gloriously engaged in carrying out the will of its head—Jehovah—our Father.

With such an object in view, what means are being employed for its accomplishment? We have seen that it is a little flock of *human beings* who are being chosen for the high office, Though not all, yet many of the human race were called yet few of those called, will be chosen, because not obedient to the call. Are we of those called? Yes. Our calling was made manifest by the appearing of our Saviour, Jesus Christ, who brought immortality to light through the Gospel. (2 Tim. 1:10.) And the holy Spirit was given as a guide and comforter of *the heirs* of immortality, ever since Jesus was glorified. (John 7:39.)

Though the little flock is now human, when they become Divine, like God, they cannot longer retain their humanity, for God is not a combination of Divinity and humanity—different natures are necessarily separate and distinct. Human nature is all we have, and when we consecrate that to death nothing remains. But the instant we completely consecrate ourselves to death, we are *begotten* by the spirit of God to the new, divine nature. Since that time, old things (human hopes, ambitions, desires, etc.) have passed away; behold all things are become new. We are now embryo "new creatures."

This new nature, begun at the time of consecration, must continually develop until born into the perfection of the divine nature. As the new continues to develop, the *human* gradually dies, until the death of the one and the perfection of the other is complete. As "new creatures," we have a measure of the life, spirit, mind of our Heavenly Father. This energizing spirit enables us to carry out that which we covenanted to do—viz. to make subject and to keep under our mortal (human) body—crucifying its desires daily, so that *its* will shall not rule, and these bodies reckoned dead indeed unto their own desires, are made alive unto God—compelled to do the will of the "new creature." Thus while the old mind is treated as if dead, the effect of the new mind is to quicken these mortal bodies, counted dead, making them the living active servants of the new mind. Thus, Paul explained that if Christ (the Christ spirit) be in you, the body is dead to sin, but the death body is quickened into life (made active in the divine service) by this spirit which dwelleth in you. (See Rom. 8: 10, 11, *Diaglott.*)

The results of this new sap (the new mind, the spirit, power, or will of God, dwelling within) introduced into the dead tree, is seen in the fruits. Now the fruits of the spirit are love, faith, diligence, patience, humility, etc.; in short, Godliness (Godlikeness) and "if these things be in you and abound, they make you that you shall *neither be barren, nor unfruitful in the* KNOWLEDGE of our Lord Jesus Christ." (2 Pet. 1: 5-8.) Such a spirit we are told (John 16:13) will guide us into an understanding of all truth due. It will guide the body as a whole, into *all truth.*

If we are thus led of the Spirit, we will take God's standpoint of view in every matter. Our love will beget a desire *to know* that we may *do* his will; our diligence and patience will leave no means unemployed to gain that knowledge; our faith in God, will lead us to place implicit confidence in his word regardless of all the traditions of men to the contrary; our meek humility will cast out pride and love of self exaltation; enabling us to accept of truth through whatever channel it may flow. Such will cherish no preconceived ideas of their own, when found inharmonious with God's word, though their names are connected with them. No, the Spirit of God in us enables us to take his standpoint and desire TRUTH, *for the upbuilding of the "new creature."*

This is the sole object of truth. It is not given merely to gratify curiosity, nor simply to reveal God's character, but by that revelation to transform us into his likeness. Therefore God has so carefully provided us with means for ascertaining truth when due, with such certainty that *not the shadow of doubt* may linger about it. He has given us the holy Spirit (spirit or mind of Christ) as our *infallible guide*, in the understanding of his written word. The measure of the Spirit first received, leads us into some knowledge of God, and that knowledge enables us to drink more and more into his Spirit. Thus we continue to grow in knowledge and favor with God.

For all so led of the Spirit, God has expressed his truth, and only such will understand it.

While the exceeding great and precious promises revealed by the Spirit inspire with joyful hope, we find it to be God's will, that for the present we must tread the thorny path of suffering, even unto death. But in this, the Spirit of God becomes *our "comforter,"* not by removing our distresses and trials, but by unfolding the glory, honor and immortality promised in God's Word. Thus we are indeed comforted and enabled to esteem them "light afflictions, not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) And again, who possessing the Christ spirit has not found wonderful comfort in the blessed rest from pride, envy, strife and vain glory? While enabling us to take God's standpoint—with him viewing the necessity of present evil, and the all-sufficient

remedy to be developed and manifested in due time—we rejoice in hope of the glory of God. Truly we have "meat to eat that the world knows not of," and a peace and joy which the world cannot give nor take away.

The indwelling of the Spirit of God then, we see to be the first, and all important agency, in acquainting the body of Christ with the revelation which God has given relative to his plans and purposes, and in building up the "new creature." It is not God's plan however, to build each member up in the knowledge of the truth independent of every other member. No, each member of the body must perform its part toward the building up of the whole body; and no one member can say to any other member, I have no need of thee. Some members of the body may be able to do greater service than others, but the least is necessary. Paul tells us that God appointed some of the members as Apostles, (the *specially sent* founders of the faith,) and some Prophets, (*Interpreters* of his Word) and some Evangelists, (*Proclaimers* of the good news and some Pastors and Teachers (*Feeders*, care-takers, teachers of truths learned, to the sheep and lambs.) All these, he tells us, are chosen for the perfecting of the saints for the work of the ministry, (a ministry to the world, in the coming age) for the edifying (building up) of the body of Christ.

How beautiful and how necessary is such an arrangement, that the whole body may be "knit together in love," and fellowship of spirit.

Paul says we should all earnestly desire, or seek to cultivate, the best gifts of the Spirit. (1 Cor. 12:31.) But in vs. 29 he intimates that all may not obtain the same gifts—"Are all Apostles? Are all Prophets? Are all Teachers, etc?" But though some of us may possess none of these gifts, yet as the Lord's sheep we may all be full of love ("charity") and love is the greatest gift of all. Without it the others prove worthless. Therefore let us follow after love; and desire (seek to cultivate) the other gifts that thereby we may render greater service. Even the different sheep promptly and lovingly obeying the voice of the great shepherd, now present, and feeding in the rich green pastures to which he has led them, by their example, invite other sheep to do the same.

But some inquire, How shall we know what is truth when different members differently interpret the Word? We answer that just here is where we must apply the test.—Which interpretation brings harmony—which confusion? If we have been careful students, walking in the shining pathway, we need not long hesitate in discerning truth. We should avoid following human teachers as *leaders*. Their teachings should be received only so far as they harmonize with the word of truth. Who can tell but that an able teacher might become puffed up with a fleshly mind, and thus losing the *spirit* of truth soon get far out of harmony with the Word.

The Spirit of God in us, will enable us to discover that such are permitting the old nature to come to life; and to such extent as that old nature triumphs, will the light of the new nature become darkness. If the old nature is not speedily subdued, more and more of error will come in, until the light that was in them becomes total darkness—and "How great is that darkness." No increase of light through such, should be expected, until the old nature has again been crucified. Nor will the indwelling Spirit of truth permit us to follow such, though they may have been right-hand members.

Thus the members of the "*one body* of Christ," all "taught of God," "called in the one hope of their calling," being "knit together in love" and "holding the Head" in supreme reverence, shall "all come in the ("*full assurance*" and) "*unity of the faith*" and of the knowledge of the Son of God, unto a perfect man (the Christ complete) unto the measure of the stature of the fulness of Christ." Thus complete, they will be perfectly prepared "for the work of the ministry"—restoring, ruling, and blessing the world in the incoming age.

MRS. C. T. R.

THE Jewish exodus from Russia has assumed such large proportions as to furnish a no mean parallel to that famous ancient one of the same race from Egypt. The great body of them are poor, in fact are wholly destitute of means, but Providence seems to be with his chosen people, now as of old, and through moving into activity the sympathies of the charitable, is furnishing the manna necessary for their subsistence. Baron Hirsh, the well known Jewish banker at Paris, has contributed 1,000,000 francs toward their support.—*Pittsburgh Times.*

A FEARFUL THING

"It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

Why should this be esteemed a fearful thing—surely "God is love"; and to fall into his hands must be to fall into loving hands?

It is doubtless because of our present imperfect, dying condition, that we are seldom able to reason clearly on any subject, examining all sides of a question. This difficulty confronts us continually. One mind grasps only "election"; another sees only "free grace": One sees God, only as an austere tyrant, cold, pitiless, and just; another sees Him only as kind and loving, and too tender to be just.

While our tendency to one-sidedness in such reasonings is more to be pitied than condemned, yet it becomes all who realize this weakness, to guard against it, and to lay aside all prejudice, and take into account every side of such subject, as presented in God's Word, that we may "see light in his light."

Thus viewed, we find the doctrines of Election and Free Grace, both taught in Scripture, and as heretofore shown, beautifully harmonious. And thus we have found God perfect both in Justice and in Love. "The Lord is very pitiful and of tender mercy"—"God is love." It is equally true that there is no unrighteousness with God—"Justice is the habitation of his throne." He will not condemn the righteous; and he will by no means *clear* the guilty. Every deed must receive a just recompense of reward, whether it be good, or bad. As we continue this investigation, we shall find that this uncompromising, impartial justice of God, no less than his love, is the first, strong foundation upon which our hopes of the future must build.

Our conceptions of God, and of his dealing, are based largely upon our own methods. Because we imperfect beings exercise our pity and love often at the expense of justice, therefore we are apt to suppose that God's methods are the same.

You frame a law for your children based on their supposed ability to obey. You may find that you have made an imperfect law—one too severe for the ability of your child; therefore, when your child violates it, your sense of justice, as well as of love, calls for a remission of part of the penalty. Or your law may be none too severe and you may be so lacking in justice and proper government, that when the child disobeys, your mercy tramples upon your own law, and you fail to punish. But with God it is different. His mercy and love can never trample upon his justice. "True and righteous are thy ways, Lord God Almighty. Judgment (wisdom) and Justice are the habitation of thy throne."

"Forever firm Thy *Justice* stands,
As mountains their foundations keep"

God deals only with *perfect* things. As God created man, he was good—"very good"—*perfect*. (Deut. 32:4.) God being perfect, could give only a perfect law for the government of his creatures. That perfect law, in brief, was *obedience* to his will. God made one penalty for violators of his just law: It was that such being should be deprived of existence—"Dying thou shalt die"—"dust thou art, and unto dust shalt *thou* return." (Gen. 2:17; and 3:19.) This penalty could not be remitted, because it was just, and to remit it would be for God to act unjustly. It was not too severe a penalty, for God is too wise to err. We may see, as God does, that anything short of perfect obedience to his perfect will and law, would create trouble and general discord not only to the sinner, but to all associated with him; therefore, it is a merciful provision for the good of all God's creatures, that "the wages of sin is *death*."

The same attribute of *Justice* which was a guarantee of his communion with his Maker, and which provided the bliss of Paradise to Adam while obedient, became the avenger of the broken law, inflicting the penalty by driving man out of the garden, and cutting off his communion and fellowship with God. We cannot doubt that Adam sought anxiously to have his sin of disobedience forgiven, and to be reinstated to a right to life in Paradise, and to favor and communion with God. But the law of God was inexorable. God could not excuse the sin, for he cannot look upon (the least) sin with any degree of allowance. (Hab. 1:13: Psa. 5:4, 5.) He could not grant him a free *pardon*, for he was justly guilty, and he could "by *no means clear* the guilty." (Exod. 34:7.) The penalty (death) had to be inflicted, and it was.

To have pardoned Adam, God would have made himself a liar, for he had said: "In the day that thou eatest thereof, dying thou shalt die." Had God broken his word and law in that instance, our confidence and trust might well be shaken in every subsequent promise of his Word. The absolute un-

changeableness of God is the firm foundation upon which all his loving promises rest. For the same reason, we know that God can never *pardon* sin. [Recall the distinction heretofore shown between *pardon* and *forgiveness*. The word *pardon* does not occur in the New Testament, and in the Old Testament it should be translated *forgive*.] God's verdict is that "the wages of sin is death," and since he is the same yesterday, to-day, and forever, therefore, death will always be the wages which his justice will inflict on sinners. If he changes not, he will never look upon sin with any degree of *allowance*, and there is no stronger proof of a time coming when evil and evil-doers shall be no more.

But does not this unswerving justice render God's Love and Mercy powerless—is not the sinner therefore, hopelessly lost in death, even beyond the reach of infinite love? No, God's wisdom and love have provided a way by which he can be *just*, and yet forgive and receive the sinner back into his favor. This is the glad tidings—that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Then we see that while God could not *pardon*, or excuse sin, and could not remit its penalty unconditionally; yet in *some way*, he was able to do it through Christ. How, through Christ? Could Jesus do what Jehovah could not—could he unconditionally remit our sins? No, but "he bore our sins in his own body on the tree" (1 Pet. 2:24)—that is, he bore the *punishment* of our sins there—death. The Father "laid upon him the iniquity of us all." (Isa. 53:6.)

This was not unjust on God's part. There could be no injustice in laying our stripes upon Jesus, provided Jesus was willing to suffer—"the Just (one) for the unjust, that he might bring us to God." (1 Pet. 3:18.) We are assured by any number of Scriptures, that Jesus did share in the Father's plan for our "*ransom* from the grave." (Hos. 13:14.) One text will suffice for proof of this: "Consider him (Jesus), who for the joy that was set before him, endured the cross, despising the shame." The *joy* set before Jesus was, doubtless, the promise of his *exaltation* to a place of honor and power higher than he ever before enjoyed. (See Phil. 2:9-11.)

Thus we see that the Justice of God did not render his love powerless, but each adds to the brilliancy of the other, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, *that we might live* through him." (1 John 4:9.)

Now, what Jesus did for the race was to *redeem*, *ransom*, or *purchase them*. "Ye were not redeemed with corruptible things . . . . but with the precious blood of Christ." (1 Pet. 1:18, 19.) "Ye were *bought* with a price." (1 Cor. 6:20; 7: 23; and 2 Pet. 2:1.) But we hear an objector—"You are using the word *bought* in its ordinary sense—this is too much of a *commercial idea*." We inquire, What other way could we use the word, without *wresting* the Scriptures? The word has only one signification. The Greek word from which bought is translated, is *agorazo*, and conveys the "commercial idea" in the fullest sense; it means *to purchase in open market*. It occurs twenty-one times in the four Gospels in connection with buying food, linen, fields, meat, etc.

If the commercial idea is correct—if we were *bought*, something was given *for* us, and to some one. Paul says—"the man, Christ Jesus . . . . *gave himself a ransom* (*antilutron*—an equivalent price) for all." (1 Tim. 2:6. See also Matt. 20:28; Mark 10:45.) In answer to the question, to whom he *paid* the price or gave himself, the Apostle tells us that "Christ . . . . through the eternal Spirit, *offered himself* without spot, *to God*." (Heb. 9:14; and 7:27.) The sacrifice lasted for three-and-a-half years, ending at the cross; but it was presented before God on our behalf when Jesus ascended. The Holy Spirit, since Pentecost, has been a witness of our *forgiveness* for Christ's sake—on account of Christ's ransom. It is most abundant proof that Jesus' sacrifice was acceptable and well pleasing to God. *Since then*, remission of sins and resurrection from death are preached in his name. This was never *preached before*, because, until then, our ransom price had not been paid. (Luke 24. 47; Acts 5:31, 32; and 13; 38; and 3:26; Matt. 28: 18, 19.) Though some were permitted to commune with God before that, it was only after a sacrifice had been offered, typical of Jesus' better sacrifice.

From *what* were we purchased, or redeemed—from eternal torment? No, let Scripture answer—"I will ransom them from the power of the *grave;* I will redeem them from *death*." Hos. 13:14.

Justice held the race in the prison of death, and to purchase their release was the object of Jesus' death. We were in death because of sin, and he died for *our sins*, that by taking our place in death, we might go free. And now we wait, during this Gospel Age, until the Bride shall be selected, and expect that then all the prisoners in Adamic death will be set at liberty—restored to life.

Then if Jesus is our *Purchaser*, all men belong to him and are under his control, subject to his authority. He may do what he pleases with the race; hence we read, "*Ye are Christ's*, and Christ is God's." (1 Cor. 3:23.) If he is their purchaser and owner he has a right to do for them what he pleases. His plan is briefly expressed by Paul: "Who will have *all men to be saved* (saved from Adamic death) and (then) to come unto the knowledge of the truth." (1 Tim. 2:4.)

Thus we see why it is that "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) It is because the Father has *already* judged all in Adam and *condemned all* to death, and could not treat with sinners except through a Redeemer, who became a *mediator* (go between.)

The mediator is in full harmony with the Father's law, and designs bringing all mankind who *will*, to a knowledge of *the truth*, and to perfection of manhood. When this work is accomplished, he will cease to act as a "mediator," and the responsibility of the perfect restored man will be direct to God, the Father, as it is written: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power . . . . and when all things shall be subdued unto him, then shall the Son also, himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:24-28.)

From this standpoint we can see how and why "it is a fearful thing to fall into the hands of the living God." It is because, if in his hands, though loving, he is just and cannot look upon sin with *any degree of allowance*. If in his hands we know that the *slightest* imperfection must condemn us to *death*, how graciously, then, has God provided a "cleft rock" for our shelter, a perfect covering for our nakedness, in the person of Jesus our Lord.

When Adam sinned, and prayed that God would excuse his sin, and not inflict the death penalty, as no doubt he did, and when he found his entreaty vain, then he, and all his race, found that it was indeed a fearful thing to fall into the hands of the living God.

But Paul's language implies that some might *again*, a second time fall into God's hands, and again find it is a fearful experience. He has graciously placed us all in the hands of Christ and has committed the judgment or trial of all to him, in order that whosoever will, may come to perfection again, and live forever in harmony with his law, which in their present fallen condition they could not keep. A way by which we could now fall into hands of the living God, is by coming out from under the *covering* of our cleft rock, ignoring the *ransom price*, and "counting the blood of the covenant a common thing." Any who thus withdraw themselves, are exposed to a *second* condemnation to death, at the hands of God—the "*second death*," for which "there remaineth no more a sacrifice." Truly, then, for anyone not *absolutely perfect*, and able to keep God's law perfectly, this leaving of the covering of Christ's ransom is a fearful thing."

This is the evident teaching of this Scripture and its connections; but only those who have come to a knowledge and recognition of Jesus as Lord and Redeemer, who have accepted of justification through his ransom, and have thus come into his hands and from under the curse of Adam's penalty, could *again* fall into the the Father's hands, for all unjustified are yet in the Father's hands, and under his condemnation. Only those who are *justified by faith* have escaped the condemnation, consequently only these could be *again* condemned, or fall *again* into the hands of God. (Rom. 8:1.) Note the context: It teaches that the *falling* into the hands of God, is the *second death*. Verses 26-29 (Heb. 10) show the class to be the willful sinners, who sin against knowledge, do despite to God's favor, count the blood of Christ a common or ordinary thing, and fail longer to recognize it as their *ransom* or *covering*. Such take off the garment of Jesus' righteousness, and have only the filthy rags of their own righteousness in which to present themselves to God. The condition of such is a fearful one. When Adam had sinned he made aprons of fig leaves, to cover himself, but God provided coats of the skins of animals. This was but a figure of the condemnation of the race and our need of a covering for sins. Our righteousness is like the fig leaf apron—flimsy, worthless, and unable to cover us. The skins provided by God, typify the robe of Christ's righteousness which God has provided. Giving the robe to Adam *cost the life* of the animal; so the robe of our justification, *cost the life* of Jesus. Our redemption was bought with a price, even the precious blood of Christ as a lamb slain.

Verses 28 and 29 contrast the penalty for forsaking the true mediator with the typical penalty under the law for forsaking the typical mediator, Moses. "He that despised Moses' law, *died without mercy:*" . . . . "of how much sorer (worse) punishment . . . . shall he be thought worthy, who has trodden under foot the son of God and counted the blood of the covenant *wherewith he was* sanctified, an unholy (common) thing"? The penalty under the type was DEATH *without mercy;* but was only a cutting off of a life which at most could continue but a few years. It was only a hastening of a death penalty, already impending, and from which penalty God has provided a redemption for every man. But they who knowingly despise the anti-typical Moses and the anti-typical sacrifices for sins, will have a much more severe penalty, in that they will suffer the *second death* from which there is no salvation promised in God's Word.

All who see the force of this Scripture will realize the necessity of keeping under the cover of the blood of sprinkling, our ransom price, our substitute, who gave himself a ransom for all—who is the propitiation (satisfaction) for our sins (the church's) and not for ours only, but also for the sins of the whole world.

The Scripture everywhere keeps up the distinction between the church and the world, as in the foregoing text, and notes the fact, that there will be two distinct presentations to the Father. First, the church, when perfected at the end of this Gospel Age, will be formally presented to God, as we read: "Unto him (Jesus) that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God (Jehovah) our Saviour (through Christ) be glory and majesty and dominion and power," and "The trial of your faith (shall) be found unto praise and honor and glory at the appearing of Jesus Christ." (Jude, 24, 25; 1 Pet. 1:7.) Secondly, those of the world, who, after trial during the Millenial Age, are found worthy of *life,* will then be presented to the Father. (1 Cor. 15:24.)

VOL. IV PITTSBURGH, PA., SEPTEMBER, 1882 No. 3

VIEW FROM THE TOWER

The battle between truth and error still rages fiercely. Time-honored errors are worshipped, and earnestly defended, while new unfoldings of truth, as well as the old foundation principles of true faith, are being attacked on every hand, not only by the enemies of God, but by those who verily think they are doing God service. Surely we are in the "evil day," of which we were forewarned that it would be very difficult to *withstand* the assaults of error. (Read Eph. 6:11-18.) This should forearm and prepare us. The prophet Malachi says (chap. 3:2) of this "Day of the Lord" in which we are living—"But who may abide the day of his coming (presence, after arrival), and who shall *stand* when he appeareth? (a presence made known, but not necessarily by *natural sight.* Thus, Jehovah *appeared* to Abram; *i. e.,* made known his *presence,* the *same* Heb. word, *raah,* Gen. 17:1), for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver (symbol of truth—he shall purge out error from truth dross from silver) and he shall purify the sons of Levi" (typical of believers).

Seeing from the TOWER how the enemy endeavors to lull some to sleep with ease, comfort, and prosperity, in the matters of this life; how he perplexes and overcharges others in this world's busy cares; and how he seeks to draw others from the truth by error, we lift up the voice and cry aloud to those who have an ear to hear, saying: "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us renew our vigilance, lest even now, when the "goal" is almost won, we should be deceived and allured from our race-course. Let us, dear brethren, lay aside every *weight* and *hindrance* of earthly kind, and run with patience for the heavenly prize —unseen but eternal. What manner of persons ought we to be who have so much light on God's Word and plan, and such grand anticipations for the future; how separate from the world and its aims and ambitions?

To stand—to maintain our standing—to keep on the armor of God—we need to have much and close communion with God, not only in the way of talking to him (prayer), but also and *especially* by listening to what he says to us (through his Word).

We would suggest the following plan to you all, viz: that during the next six weeks you take up the following important subjects, both for your private study and more public discussion at your meetings:—

(1) Was a "sin offering" or *sacrifice* necessary to man's reconciliation to God?

(2) Did Jesus the Lamb of God put away sin by the sacrifice of himself?

(3) If a sacrifice was necessary and was given and accepted, are we pardoned or are we ransomed?

(4) Justification—are we not *justified, old* creatures (human), before we become *sanctified, new* creatures (spiritual)?

(5) "You know your calling, brethren"—"what is the *hope* of our calling"?

(6) Who had this, *our* hope, before Pentecost? Who walked this narrow way to life *before* Jesus our *Leader* and Forerunner?

Our view of the Scripture teaching on the above subjects you will find in your back numbers of ZION'S WATCH TOWER. "The Lord will bless each in proportion as he earnestly and candidly seeks to know what say the Scriptures. "He that seeketh findeth."

Bro. Sunderlin, you will be glad to know, is gradually improving, though still quite weak and unable to write or preach.

THE October number of ZION'S WATCH TOWER will partake of a missionary character. We will be sending out a very large issue to new readers—about two hundred thousand in all. If you desire you may share in the work of scattering the "good tidings of great joy," by sending copies of this missionary number to your Christian friends. Order as many as you can use judiciously, or send us their addresses and we will supply them.

THE SEVEN CHURCHES

THYATIRA—Rev. 2:18-19

"And to the Messenger of the Congregation in Thyatira write."

It is claimed that the name Thyatira means "sweet savor of labor." We think it applies to the first part of the period during which the church was said to be *in the wilderness;* the time also in which the papacy was in power. It would thus cover the period during which the true church, purified by persecution, relieved of its ordinary load of lazy deadheads and untrammeled by the class who always choose the popular side, was fully harnessed and faithfully laboring in the Lord's work. Many evidently had more zeal than knowledge, but they were faithful to the light they had.

"These things saith the Son of God."

This is a more emphatic declaration of who the speaker is, than in any previous message. It was necessary. A usurper had arisen, who, as foretold by Daniel, had "a mouth speaking great things." Claiming to be the Vicar of Christ, he assumed to speak as the mouth-piece of God.

Our Lord here announces *himself* as speaking through his written Word—his only authorized authority. This declaration would call to mind the words of Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Eyes as a flame of fire." Expressive of their piercing brightness. Despised and persecuted for the truth, as the little faithful company were, by those who claimed to be the church of God, it was a cheering thought to know that their exalted head "seeth not as man seeth"; but "the Lord knoweth them that are his."

"His feet are like to polished brass." The description here is very like that of the spiritual being seen by Daniel [10:6]: "Eyes as lamps of fire, and his arms and his feet like in color to polished brass." This metal was perhaps the most useful and enduring known to the ancients. It seems as if he would

say to them: Fear not in all your terrible journey of 1260 years in the wilderness, lo! I am with you; we shall walk together; I will be your companion and guide.

"I know thy works, and thy love and faith and service and patience, and thy last works are more than the first." This is generous praise, and shows the Lord's appreciation of the faithful labors of the true church of this period. The language is quite similar to that used in addressing the first church, with the apparent recognition that works of Thatira were even more abundant than those of Ephesus.

"But I have against thee that thou sufferest the woman Jezebel, who calls herself a prophetess, and she teaches and seduces my servants to commit fornication, and to eat things offered to idols."

The Bible is a wonderful book. We find in it a faithful record of human history, and many curious events sometimes so strange as to be almost or quite disbelieved by the *natural* man. Various attempts have been made to prove the Bible *unhistorical;* that while it taught spiritual truths, it was not intended to teach history, science, etc., and was in those directions entirely unreliable. The light of modern research and criticism is fast scattering such infidelity, and proving, day by day, the antiquity and reliability of the Book of books. Not only is its historical and scientific truthfulness shining out clearly, but there also appears a strangely deeper vein of truth which seals its supernatural origin, by revealing the astonishing fact, that that history was a living, speaking, prophetic pantomine—a prophecy acted out in type by living characters. Even their faults and misdeeds faithfully noted (to the disgust of some *over*-particular people) being apparently necessary to fill up the anti-type.

The history of Elijah, and his relations with Ahab and Jezebel, is one of these prophetic pictures, seen not in vision, but in real characters. As this type is familiar to many of our readers, and will be treated fully soon for the benefit of all, we only take space to note a few of the prophetic features.

Jezebel, as the nourisher and protector of the prophets of Baal, is the type of the Papal Church, the mother of abominations. 1 Kings 18:19; 2 Kings 9:22. Ahab, her husband, the king of Israel, represents the kings or kingdoms of Europe who committed spiritual fornication with the "mother church."

The Elijah of Malachi IV., is evidently the Gospel church in its militant condition, and which must be fully come—filled up. Rom. 11:25—before the trouble spoken of can fairly begin, seeing that they assist in pouring out the plagues. The three-and-a-half years of drouth and famine foretold by Elijah (during which he was miraculously fed) were typical of the three-and-a-half "*times*" or symbolic years of spiritual drouth and famine foretold by Amos (8:11), during the combined reign of the Babylonian Jezebel and her kingly paramours.

If we compare Dan. 7:25; 12:7, with Rev. 11:2, 3, 9, 12, and 12:6, 14, we will find that they measure the same length of time. In symbolic language a "time" is composed of twelve months, of thirty years each (a day thus symbolizing a year). A symbolic year is 360 literal years, and 3½ of these years, or 3½ times 360 is 1260. Also 42 months multiplied by 30 days to a month is 1260 symbolic years. There is abundant proof that this is the way God intended us to calculate symbolic time.

We thus see that the flight of the true children into the wilderness, from the face of the false church during 1260 years, while the harlot reigned a queen, and lived deliciously with the kings of earth, was clearly foretold in Elijah's flight from the face of Jezebel, and the 3½ years of famine. 1 Kings 19:3, also 17:1—with Luke 4:25.

The description of Jezebel in this message exactly fits the teaching of Rome. *"To eat things offered to idols."* How could the Pagan ideas taught by the Papacy, and clung to by Protestantism, be better described? The natural immortality of all men, as first taught by the most beastly of idolators—the Egyptians—the eternity of sin; and, worst of all, the character of God so degraded that no heathen monstrosity ever invented by pagan priest-craft could compare with it. Instead of a loving Father, a vindictive Giant, kind indeed to his followers [are not the heathen so?], but *infinitely* cruel to, not his enemies alone, but also to those who, never having heard of him, could neither like nor dislike him. True, we were told that he—or rather his Son—was love personified; but this idea was so mixed up with the hideous doctrine of "eternal torment" that the result was Babylon [*confusion*].

"She teaches and seduces my servants to commit fornication."

Churches are continually typified in the Scriptures by women, so the teaching alluded to is the following and union with some of the daughters of Babylon. So successful has been the seduction that Protestants generally would rather associate with an *immoral* member of an orthodox church, or a member of the body of anti-Christ, than a faithful and consistent Christian, who has thrown off the fetters of sectarianism.

Rome has claimed to teach the doctrine of "one church"; but the direct result of her teaching has been the various creed-bound sects which still hold captive the spiritual Zion.

"And I gave her TIME *that she might repent; and she willeth not to repent of her fornication. Behold, I cast her into a bed, and those who commit adultery with her into great tribulation* [see Rev. 2:21, 22.] *if they repent not of* HER *works."* [Sinaitic, Vatican, and Ephraem MSS., and other *best* authorities: "HER WORKS."]

The time given for repentance must date, we think, from the dawn of the light of the Reformation. Strange to say, just about 365 years have passed away since Luther began to preach against the errors of Rome. On the 31st day of October, 1517, he placed his ninety-five theses on the door of the church in Wittenberg. In a few weeks the theses were known throughout Christendom, having been translated into several languages. This is considered the beginning of the Reformation in Germany. Now, we see the force of the language of our Lord in this message.

"I gave her [a] *time* that she might repent." A "time," 360 years from the first clear rays of light through Brother Luther, brings us to the hour when our Lord said to the nominal Gospel Church—as shown by the parallels—"Your house is left unto you *desolate*." If we read the signs of the times aright they have already entered the "affliction" promised. *

"And I will kill her children with death; and all the churches shall know that I am he who searcheth the reins and hearts; and I will give to you every one according to your works.

Rome, in the days of Thyatira, endeavored to kill Thyatira's children with literal death; and the Lord cheers them by the assurance that the reverse would finally take place; and that while those who had imbibed that persecuting spirit of Jezebel would be stricken with spiritual death [the antitype of the 450 priests of Baal whom Jezebel fed, and whom Elijah destroyed], she (all having the spirit of Thyatira) would receive the glorious reward "according to your works." This changed condition of things will also reveal to "all the churches" who it is that is doing the sifting work.

"But to you I say: to the rest which are in Thyatira, as many as have not this teaching; who know not the deep things of Satan (as they say); I put upon you no other burden; but that which ye have, hold fast till I come."

It will be noticed that there is a peculiarity in the use of the expression "deep things." There are apparently certain ideas which "*they*" call deep things [of God] which our Lord calls by the proper name: "deep things of Satan."

When we speak to a certain class about God's dealings with mankind, and of the justice [?] of consigning the ignorant to everlasting misery, as *imputed* to our Heavenly Father, we are at once told that we cannot fathom God's purpose in allowing all this sin and misery; that he has not revealed his plans; that our reasonings are mere speculation, the whole matter belongs to the "*deep things*" of God, that which he has not revealed. "Eye hath not seen, ear hath not heard," etc.; not knowing that Paul continues: "but God *hath revealed them* unto *us* by his spirit."

Although knowing that anti-Christ has loaded "Our Father's" name with odium, and his character with infamy, they still persist in asserting that it is not our business to attempt to clear him; he will do that himself on the day of judgment, when, according to their theology, it will be too late to do anybody any good.

We, who see the plan of the ages, might be content to wait; but we have a right to expect that those who believe that the world is now on probation should do all in their power to place God's character and dealings in a proper light before the world. We would be ashamed to treat an earthly friend so, *how much more* the "friend above all others"? Thank God we have not learned this "voluntary humility."

"I love to tell the story,
Because I know it's true."

* [See issue of Nov. 15, 1916, and Volume VII, Scripture Studies, where the *Philadelphia* era, not the Thyatira era, is seen to coincide with Luther's times. The Thyatira era was two eras prior to Luther's day. The full light on this subject was not due in Bro. Mann's day—1882.]

To the faithful laborers in Thyatira he lays no other "burden." He began his message by commending them for their "works" and "service." He ends by telling them to patiently carry this burden, holding fast what they have "till I come." We think we know some still living who have the Thyatira spirit.

"*And he that overcomes, and he that* keeps my works until the end, *to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are they dashed to pieces, as I also have received of my Father.*"

The promise to the overcomers of the Thyatira age is peculiarly appropriate. Rome, the false church, was at this time in the height of her glory, claiming to be the kingdom of God; that Christ's reign had begun—through his vice-gerent, the Pope. Claiming, of course, the promises given to those who reign with Christ, she did literally rule the nations with a rod of iron, dashing in pieces whom she would.

The type (in a sense) of the iron rule and great power of the true kingdom was thus signified [*made signs of—shown by signs*—Rev. 1:1.] before their eyes; making even their terrible persecution a reminder of the glory and power they were called to inherit.

"*And I will give him the morning star.*"

These who would continue to "work" in harmony with God's plan (which they could only do by walking in the light of present truth), are promised not only increasing light, but *advanced* light—as if before it was due; also the first sure proof of "Day Dawn," and of the approach of the glorious Sun of Righteousness who shall rise—*not to bring* DARKNESS, (Is John 1:9 fulfilled?) not to *destroy*, but with *healing* in his wings. "The leaves of the tree were for the *healing* of the nations." "*He that hath an ear*, let him hear what the Spirit saith unto the churches." W. I. MANN.

FAITH'S ALCHEMY

Some statements of the Bible seem as startling and impossible as the dream of the philosopher's stone. Surely, it is as easy to turn all things into gold as to verify the promise that "no good thing will God withhold from them that walk uprightly." Where are the people who possess all good things? Not the adherents of any favored sect, for then all controversy would cease, and faith give place to sight. Shall we take refuge in the limitation of the promise to those who walk uprightly, and reply that until we find persons who never waver, stoop, or stumble, it cannot be said the promise has failed? But it is addressed to fallible mortals, and by the upright must be meant those who, in spite of failing, honestly and habitually try to be right with God. Do persons enjoy all things generally regarded as good? This is not the teaching of the Bible. It is unfair to interpret any book or document by the meaning we choose to place on some sentence opposed to the general tenor of it. The Bible in all its teachings and narratives shows that "many are the afflictions of the righteous." No one is invited to be a Christian by the bribe of receiving all things the world accounts "good."

What then, is the meaning of the promise? That is good which is for our complete and lasting advantage. A bed in a garden may be cultivated, a wing of a house decorated, a member of the body cared for, so as to entail injury on the whole. It would not, therefore, be a good thing. A child may be gratified by a berry or a toy, which may prove a fatal injury. Bitter medicine, a painful operation, a difficult task, though regarded by the child as very evil, may be good things, no wise parent would withhold. As the physical nature is developed by exercise, and the mental by education, so the spiritual by the discipline of trial. If thus, we are trained to the conquest of self-will, to filial submission, and confidence toward God, it is a good thing of supreme value.

The present life is the childhood, the training time of eternity. If, then, a transitory grief helps to fit us for everlasting bliss, it must be good, and not evil. But who can tell what is thus good? We feel present pain and pleasure, but cannot see their spiritual results. It is not necessary. It is not possible that we should. God does, and he has the power so to overrule all things as to secure the desired end. We do not argue the matter with unbelievers. They point to our poverty, sickness, disappointments, desires unsatisfied, prayers apparently refused; and in the faith God's Word warrants and his Spirit produces, we reply with Faber:

"Ills that God blesses are my good—
All unblessed good is ill;
And all is right that seems most wrong,
If it be His dear will."

This is the alchemy that turns sorrow into joy, sickness into health, death into life. It is illustrated in the history of God's children. We see it in the case of Joseph, Moses, David, and Asaph. (Psa. 73.) St. Paul learned to glory in the thorn in the flesh.

Things are not what they seem. God alone perceives their true value and lasting results. He is infinitely wise, and cannot err; infinitely strong, and cannot fail; infinitely kind, and cannot neglect. He will keep back nothing that is good, nor give us what would injure. This is our culture time.

That is best which promotes the fruitfulness in which God delights, and which will be our own true glory by his grace. Christians must not judge of things as men do whose possessions and hopes are limited by the present. We are pilgrims, and must estimate circumstances in view of their influence, not so much as making us comfortable on our way as in helping us home. Nobler aims involve severer toil; fiercer conflicts, costlier sacrifices. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle. If we would attain a loftier height, we must clamber up sharper crags. —*Newman Hall.*

HE WAS A LIAR FROM THE BEGINNING

Many despotic and evil governments have tried to hold themselves in power by misrepresenting what would result from a change of government. Thus Satan—"the prince of this world"—has deluded mankind in general, teaching that though they indeed have a hard lot now, it would be a thousand-fold worse if Jesus were to come and establish his kingdom. Hence, not only the worldly fear the coming into power of earth's rightful Ruler, but many of God's children, too, fear, instead of love, that for which they pray—"Thy kingdom come, thy will be done on earth as in heaven."

Thus, in everything it has been the deceivers' policy to misrepresent our loving Father's works and plans. It is astonishing, too, how much more readily even Christians receive Satan's lie than God's truth. And God allows his character to be traduced—probably designing that when, in coming ages, "the *knowledge of* the Lord shall fill the whole earth," then the magnitude of his love shall shine with increased splendor by contrast with Satan's slanders.

WAIT ON THE LORD

Wait, O thou weary one, a little longer,
A few more years—it may be only days;
Thy patient waiting makes thee all the stronger;
Eternity will balance all delays.
Wait, O thou suffering one, thy days of sorrow
Bring to thy soul its richest gain.
If thou a Christian art, a brighter morrow
Will give thee ten-fold joy for all thy pain.
Wait, O thou anxious one, the cloud that hovers
In gathering gloom above thy aching head
Is sent of God in mercy, and He covers
Thee with His heavenly mantle overspread.
Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.
Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise in heaven,
When dreary night gives place to perfect day.
Yes, perfect day, the day of God, eternal,
When not a shadow shall flit o'er the scene;
In that fair land where all is bright and vernal,
And we will be with Christ, and naught between.
Wait, then, dear heart, control thy sad emotion,
God will subdue each angry wind and wave,
And when the voyage ends across life's ocean
Into the haven of sweet rest will save.

—*New York Observer.*

"Being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5:1.)

Though a familiar text we would that its full import were grasped more clearly by all God's children. It would be a source of pleasure and continual rejoicing to them all. It would be a firm foundation upon which the other teachings of God's Word would rest immovable, secure—a foundation which could not be moved, and from which our faith-building could not be shaken by every wind of doctrine.

What is a justified condition, but a condition of guiltlessness? The act of justifying is the clearing or purifying or cleansing from sin. Any one who is pure, clean, perfect, or righteous need not a justifier, for such are *just* of themselves.

There has been but one "Just One" among men—our Lord Jesus. All others were sinners by nature, having inherited condemnation through Adam. All were unjust. Being unjust, they were all under condemnation to death. Being unclean, all are cut off from fellowship and communion with the holy and righteous God. The whole world lieth in condemnation —condemned to death. (Rom. 5:16, 18.)

Christ died the just (one) for the unjust (many) that he might bring us to God. (1 Pet. 3:18.) He brings us into harmony and fellowship with God by restoring us to the *Just* or sinless condition, which Adam, our representative, lost for himself and us. Thus, Jesus becomes our Justifier, and justifies us from all things. (Acts 13:39.) Thus "being made free from sin," we may have communion with God, and can do *works* acceptable to God through Jesus Christ. (1 Pet. 2:5.)

But it is objected—the text says we are *justified by* FAITH, and it does not say that our justification from sin required anything but FAITH. The text says nothing about the Just One, Jesus, dying to *justify* the unjust many.

We reply that if any single text contained *all* the truth, the balance of Scripture would be useless—that one text would contain *all* the value. No single text contains *all* the truth. It is one of the fruitful causes of grievous errors that the Bible is not read more as a connected whole. But you are mistaken, our text does teach the necessity of a Redeemer to *justify* the unjust. Read the last clause: "justified . . . . *through* our Lord Jesus Christ." Yes, we were all sinners—we could not justify ourselves. We could only be *justified* by one who would pay our penalty for us; then we might go free. It was for this cause that Jesus *died*, "the *just* for the *unjust*."

Do you inquire then, What has faith to do with the justification? We reply: *Faith* is the acceptance or *belief* of something. To be a proper *faith*, the things believed must have proper and substantial reasons, as a ground or basis of *faith*. A sound basis of faith is the Word of God. In our text, *faith* is the handle by which we accept of justification. We know that we are justified—or cleared from all Adamic condemnation—and reckoned of God as *perfect*, because he says so. He says, "There is, therefore, now, no *condemnation* to them which are in Christ Jesus." There was, and still is, condemnation to death resting on all others. We escape the condemnation, by reason of Jesus having paid the penalty of sin; and his redemption becomes applicable to every man as he comes to a knowledge of it, and accepts of it. That is, as soon as we *accept* of Jesus' death as our *ransom price*, that soon we *realize* or *believe* ourselves "*justified* from all things"; that soon we may know ourselves as no longer condemned sinners and aliens from God, but as his children, freed from condemnation by the full and sufficient *ransom*.

Would to God, dear ones, that you all could realize yet more fully this "no condemnation," full "justification," this unblamable condition in which we stand who believe that Christ "was delivered (to death) for our offenses, and was raised again for our justification." (Rom. 4:25.)

The justified by *faith* are very, very few, because for various reasons few believe that they are *justified*. Some who believe in the reality of sin, that all are sinners, and that Christ *died for our sins*, and *redeemed* us from the *condemned* condition, cannot realize themselves as being *now*, on that account, *free* from sin, having no condemnation, and as pure and spotless as the snow in God's estimation. The only thing these lack, and it is an important lack, without which they cannot have full peace with God, is *faith* to realize or accept of the righteousness of Christ as the covering of all sin. Let such remember that "without *faith* it is impossible to please God," (Heb. 11:6:) or to "have *peace* (rest) with God." (Rom. 5:1.)

Another class who are not treated of by our text, and who have no right to comfort from it, do not believe that the race is under condemnation, and regard sin as a *myth*. These cannot be *justified*, because they do not recognize themselves as *unjust*.

Another class to whom this text does not apply, includes those who admit that man is a sinner and needs to be justified, but who claim that sinners are justified *unconditionally* by the Father. That is, that God concluded that he would revoke his original sentence of death, and by his mighty power turn all sinners into saints. But if this were God's plan there would have been no necessity for the death of our Lord Jesus—the Just for the unjust. That this is an *unscriptural faith*, is readily seen, when we find that nowhere does God say that he will *unconditionally* pardon sin. Those who hold this view have no need of the last clause of our text—Justified . . . . THROUGH Jesus Christ our Lord.

Another class to whose theory this text would not fit, claim that while all are sinners, and need to be justified or cleared from their sin; yet that this is effected not by *unconditional pardon* by Jehovah, nor by a *ransom* for sin, and the payment of sin's penalty by Jesus, but that each man in the *act* of dying, will pay his own penalty, and *therefore be free* from sin. They who hold this view have no right to use our text, for it speaks of justification (cleansing from sin) "*through* Jesus Christ"—something Jesus has done for us, and not something for us to do for ourselves, is the basis of the hope and peace of our text.

Truly, it has been written that the wisdom of God is foolishness with men, and the wisdom of this world is foolishness with God. (1 Cor. 2:14; and 3:19.) Thus it has ever been. Men have been searching for centuries to prove that man is susceptible of a *moral training* which would bring him into harmony with God; or that he could make satisfaction for his own sins by means of *penance* now, or *by the act of dying*, thus restoring himself to favor with his holy Maker who cannot look upon sin with any degree of allowance. Others rely on the love of God, vainly hoping that his infinite love will override his infinite justice, causing him to revoke his own original decree.

All these, while they may lead astray good, candid minds, and, by their human sophistry, may overthrow the faith of some in Jesus as the Redeemer, who "*bought* us with his own precious blood," they can never make void the testimony of God's Word, nor permanently lead astray those taught of God through his Word. These see in Jehovah a God infinite both in Justice and in Love—so just that he will "by no means *clear* (*pardon*) the guilty," (Exod. 34:7) yet so loving that he gave his only begotten Son to die for our sins, and to *redeem* us from death, the sin penalty.

Let us hold fast to the blessed Bible doctrine of Justification (freeing from condemnation) *through* our Lord Jesus Christ, accepting of it by faith. As it is written, so we believe that Jesus "*put away sin* by the *sacrifice* of himself"; and "*without shedding of blood there is no remission*" (no "putting away," or "justifying"). (Heb. 9:22, 26.)

Thus upheld in our faith by Jehovah's Word, we will not be carried about by every wind of doctrine which Satan stirs in this "evil day" to lead us from our anchorage in Christ. Let us now look at the subject from another standpoint of view:

DID CHRIST DIE IN VAIN?

It is an undisputed fact that "the man, Christ Jesus," lived and died; but various are the views held as to why, and the value or utility of his life and death.

Of so-called Christendom, probably one-half believe that Jesus was merely an imperfect (sinful) man like other men, except that he had more than ordinary ability—a man superior to his day—a man who, as a teacher of morals, properly ranked with Confucius, Socrates, and Plato, though, they think, less philosophical than the last two. His death they regard as remarkable for cruelty and injustice, but aside from the fact that he was a martyr to principles of truth, they recognize no *merit* in it. He died, say they, as any other man dies, and for the same reason. As a member of the same human family, he would have died as any other man sooner or later, anyhow. They say, the value of Jesus' life and death consists entirely in the moral teaching, influence, and example which it affords mankind, showing to all men that they should lead pure, moral lives, and rather sacrifice life than principle. Of this view are almost all connected with the "Universalist" and "Unitarian" denominations, as well as a large proportion in all other denominations, sometimes called "Liberal" and "Independent" Christians—"advanced thinkers," etc.

These scout the idea that Christ died the just for the unjust; that "Christ died *for our sins*, according to the Scriptures"; that "with his stripes we are healed"; that "the Lord (Jehovah) . . . . laid on him the *iniquity* of us all"; (Isa. 53:5, 6.) that "he was delivered (to death) for our *offences*." They endeavor to *explain away* these and a hundred

other similar Scriptures. Failing in this, they give us plainly *their idea;* viz.: that such texts and such ideas of the object of Jesus' death, while good enough in past ages, will not stand the "*light*" and "thought" of this nineteenth century.

With claims of superior wisdom and benevolence, they give us three *advanced views* on the subject. First, God is too benevolent, too loving, to require a *penalty for sin* of his poor weak creatures. [They overlook the fact that the God of love has *permitted* the evils and miseries of the last six thousand years to come upon the race, as *part* of the "wages of sin."]

The second view is, that the act of dying and being entombed *pays* the sin penalty—that thus each pays for his own sin, and is then *entitled* to life, and needs *no redeemer* to die for his sins, or to ransom him from the power of the grave. (Hos. 13:14.) [*An absolute proof* of the falsity of this view is furnished in the case of Jairus' daughter (Matt. 9:18, 23-25), the widow's son, and Lazarus (Luke 7:11-15; John 11:44), all of whom having *died*, and thereby, according to this theory, paid their own penalty, should be *free* from death after Jesus had restored life to them. But they all died again. This is proof that the death of the condemned does not make reconciliation for sin, nor entitle to a release from its penalty. The just must die for the unjust; the Lamb of God must take away the sin of the world ere they can have a *right* to everlasting life.

The third view, though also incorrect, yet by far the *most* near to the Scriptural view, is, that the ills of the present life, coupled with a sufficiency of punishment in a future life, to be *just* and effective, and to reward each, will be the wages of sin.

We wish every reader to note carefully that the "nineteenth century *light*," of which these so-called "advanced thinkers" boast, is an *earthly* light. It is such intellectual philosophy and science, *falsely* so called, against which we are warned. (1 Tim. 6:20.) It not only ignores, but opposes the *heavenly light—THE WORD OF GOD.* Among the strong advocates of this view are Henry Ward Beecher and many of the great; and adherents with these are the rich and the wise, according to this world; but they cannot boast the words of Jesus, or Paul, or James, or Peter, as proving or harmonizing with their "*light.*" No; but they are the ones to whom we refer for our faith. Their united testimony is, that "There is none other name under heaven given among men whereby we must be saved" than the name of Jesus. (Acts 4:10-12.) How sad that some who once stood with us in full reliance on the *ransom*—the precious blood of Christ—as the basis of forgiveness of sins and future *RESTITUTION* from its penalty, have recently fallen into this grievous error.

The argument of this large class of "advanced thinkers" is completely overthrown by the legitimate conclusions of their own arguments. Assuming that Jesus died, not to pay a *penalty* for us, they say he simply became our leader and example. *They* all claim that Abraham, Isaac, Jacob, David, and others, who lived and died before Jesus' day, are saved in the same sense, in the same way, and receive as *great* blessings and rewards as saints who live *since* Jesus *set the example.* Do they not thus believe? You answer, Yes. Then, we inquire, what *advantage* resulted from Jesus' *example?* If they of preceding ages got along just as well without it as we who have it, and if his death did not satisfy any penalty or legal claims of justice against us as sinners, we should be forced to the conclusion that *Christ died in vain.* If God had been as wise as these teachers, and had possessed some of the nineteenth century "light," the inference is that he would not have sent his only begotten Son to become a man, and to "taste death for every man."

The regular and attentive reader will notice that the foregoing is not *our* view of the teachings of Scripture. We believe that by the death of Christ the human nature of all before and since his day is justified to life; but that we living since his day, have the advantage, that by following his *example* in *sacrificing* the human nature, we may become partakers of a *higher* nature, viz.: a spiritual—even the *divine* nature. We merely used the argument of the opposition to overthrow their own theory.

But while we oppose, and always expect to *oppose*, above every other and minor heresy, the views which, as above mentioned, deny that our Lord *bought* us with his own precious blood (1 Cor. 6:20; 1 Pet. 1:19; 2 Pet. 2:1, 2), and every other theory which ascribes salvation from death to any other name than Jesus, and by any other means than that "he *died for* our sins—the Just for the unjust; yet for *very many* who hold these views, we have much sympathy; in fact, we admire many of them. Controlled by benevolent reasoning powers, and confronted by the unreasonable and unscriptural doctrines of socalled orthodoxy, they could scarcely avoid an *opposite extreme.* It is the inclination of our present demoralized human nature to fly from one extreme to another, We only get the golden mean of truth when we let the human will and human wisdom cease, and accept God's word as its own interpreter.

The views from which these generally fled, represent the faith of about the other half of Christendom, and are termed "Orthodox" views. The belief of this class, in few words, is as follows: Sin is an awful reality, entailing upon all through Adam, a penalty which must be *paid*, or not one of the race could ever be restored *to life* or communion with God. God, foreseeing that none of us could pay the price of our own or of each other's sins (because *all* were condemned), provided a *ransom* or *substitute* (Both words have the same meaning,) in the person of "the man, Christ Jesus, who gave himself *a ransom* for all," and "redeemed us" by dying "for our sins"—"the Just for the unjust."

To all this we agree; thus far we have Scripture; but we can go no further with "Orthodoxy," for when they come to explain the nature of the penalty which Jesus paid for us, they leave both divine and human wisdom. They claim, *unscripturally*, that the wages of sin is *everlasting torture and* misery; some believing that it will be *mental* torture, and others that it will be physical—that God, before he had created man, had, in some distant locality fitted up a place where the sinner may be tortured throughout eternity in surging billows of fire and flame.

Somewhat less awful is the view of Papacy—that purgatory is a place of dreadful torture, which will end when the culprit has had sufficient punishment. Papacy found it necessary to use strong and forcible arguments when she undertook to *convert* the whole world; and Protestantism sought to make the *inducements* of Christianity still more striking by preaching an *endless* torture.

Any benevolent mind, unbiased by prejudice, even though unenlightened by revelation, must see that there is something wrong in this theory and positive proof of its falsity is furnished, when the fruitless attempt is made to harmonize this endless torture theory of men, with the *substitution* or *ransom* teaching of Scripture. By holding and mixing this truth (substitution) with this error (eternal torment), the truth is made to appear untrue. Thus, if the wages due to sinners was *eternal torture in hell*, and if Jesus became the sinners' *substitute* or ransom—then what? *Then* Christ is in hell suffering that torture, and must forever thus suffer to all eternity. Then he is *not in heaven*, at the right hand of God. (Mark 16:19.)

This conclusion is, of course, preposterous and unscriptural; every logical mind sees this, and to escape the dilemma, some claim that Jesus suffered more agony in the few hours of his crucifixion than all men (over a hundred and forty billions) would be capable of suffering unitedly throughout eternity. Others seeing that this is as absurd as the former view, discard both the eternal torment and the substitution or ransom, and become disbelievers in the Bible as God's revelation.

Still others, to compromise with reason, discard substitution, but roll the human tradition of eternal torment and purgatory as a sweet morsel under their tongue, determined to hold it at all hazards. A few, of whom we thank our Father it is our privilege to be, let go of the human tradition of eternal torture, but hold fast to the Bible teaching of *Substitution*, viz.: That Jesus "gave himself a *ransom* (Greek —*antilutron*—an equivalent price. See also "Webster's Dictionary)" for all" mankind. (1 Tim. 2:6.)

Now, briefly, let us see why Christ died. We see that others either make out that his death was in vain, or, by tacking on eternal torment as the penalty he paid for us, they make *void* the Word of God by their traditions.

First, then, we accept of substitution in its fullest sense, and claim that when "Christ died for our sins"—"the Just for the unjust"—when "the chastisement of our peace was upon him"—when "he was wounded for our transgressions and bruised for our iniquities," he took the place of the sinner before God, and suffered *exactly the penalty* of our Adamic sin—exactly what otherwise the entire race must have suffered. But now comes the question, What are the wages of sin which he must meet for us, in order to be our *ransom* or substitute? The Scriptures reply, "*The wages of sin is DEATH.*" (Rom. 6:23.) Not life in torment, but the *extinction of life* is death.

To this conclusion all Scripture harmonizes, viz., that his *death* was the *ransom* which justifies all mankind to life, and makes *possible* (in God's due time) the resurrection of all that are *in their graves.* (John 5:28.) It was not the sufferings of Gethsemane, nor the weariness of his three-and-a-half years'

ministry that *redeemed* us—it was his *death*. "The Son of man came to give his life a *ransom* for many." (Matt. 20:28.)

The Just one might have *suffered* ten times as much as he did, yet had it not culminated in *death*, it all would not have redeemed the unjust. The wages of sin was *not torture*, but *death;* hence to be our *substitute*, he must die, thus paying exactly our penalty. For this cause Christ *died*, the just for the unjust.

The *death* of Jesus might have been accomplished in a less painful way, and it would have been equally our ransom price; but it pleased the Father that he should be not only the *Redeemer*, but also the Restorer of men. Hence, he must have an experience in our sufferings, in order to be able to sympathize with us, "For it became him (Jehovah) . . . . in bringing many sons unto glory, to make the Captain of their salvation (Jesus) perfect (on the spiritual plane) through sufferings." (Heb. 2:10.)

Beloved, let no one take from you, by any means, this *fundamental* teaching of Scripture, this *basis* of all our hopes, as well as the basis of the world's hope of restitution. If Jesus did not become our *ransom*—our *substitute*—if the sacrifice of his humanity was not the "*equivalent price*" necessary to recover Adam and all who lost life through him as their representative head, none need expect to go free from death: *Then our hope of a resurrection of the dead is vain.* If the penalty of our sins is eternal torment, then Jesus did not pay it, and we must each expect to suffer it. But if, as the *Scriptures teach*, though so few believe it, the wages of sin is *death*, then we know that Jesus did pay our penalty. He died, or was cut off from life, "*not* for himself," but for us, to give his life a ransom for many. (See Dan. 9:26.)

This is Paul's argument, and when he would mention the very fundamentals of Christian faith, he says: "I delivered unto you *first of all* . . . . how that *Christ died for our sins*, according to the Scriptures." (1 Cor. 15:3.)

Referring to the preceding article, we would remark that no one can have a proper or full comprehension of Justification, unless he sees that as a race, we were in a condemned condition—condemned to death, not to torment; and now we are made happy by the Gospel (glad tidings) that Jesus was delivered (to death) for our offences, and was raised again for our justification." (Rom. 4:25.) We now know that since our penalty has been paid by our Redeemer, "God (the Father) is *just* to forgive us." He will not be unjust to withhold that right to life which has been purchased for us according to his own plan.

Notice how firmly Paul stood on this doctrine of a full release or *justification*, and notice that he bases it, not on Jehovah's *rescinding* the penalty, but on the fact that Christ *died*. Paul's argument is that it is the same Jehovah who once condemned us, that now declares us *freed* from sin—justified—and he accomplished our *justification* by not sparing his own Son, but freely delivering him up for us all. He says "Who shall lay anything to the charge of God's elect? *It is God that justifieth.* [Consequently, if God justifies, no one has a right to *condemn* us.] Who is he that condemneth? [Tell such an one that] *It is Christ that died.*" Tell such that we are *redeemed* from *death*—the penalty of sin—because "Christ died for our sins." (Read Rom. 8:32-34, 1.)

AN ASYLUM FOR THE EXILES

[From the N. Y. Herald.]

Our Constantinople correspondent sends the following:—Since the days when Sultan Bajazet offered an asylum to the Spanish Jews flying from the stakes and scaffolds of Ferdinand II., there never has been promise of such a wholesale migration into the Ottoman dominions as there is at present. Already upward of a thousand Russian Jewish refugees are wandering homeless in the streets of Constantinople, and this, in spite of all efforts to stem, or rather to delay, the stampede until proper arrangements can be made to receive them. The two pilot fish of the exodus—Mr. Lawrence Oliphant and Mr. James Alexander—have made Constantinople their headquarters. As to the sincerity, and as to the disinterestedness, both pecuniary and personal, of these two gentlemen in their efforts to repatriate the Jews, there is not the slightest doubt. But as to the method of realizing the philanthropic object that both have at heart, Mr. Oliphant and Mr. Alexander hold somewhat different views. It will be remembered that two years ago Mr. Oliphant in his work, "The Land of Gilead," advocated a beginning of the repatriation of the Jews by a settlement, under the auspices of a sort of joint-stock company, of a number of Jews from Eastern Europe and Asia in an agricultural colony situated in the territory which formerly belonged to the tribes of Reuben and Gad—a district comprising about a million and a half acres of rich alluvial soil, and bounded on the west by the Jordan and the Dead Sea. This most favored portion of Palestine is scarcely inhabited. It was once a portion of the great Hittite Empire of Western Asia, whose very existence had already been forgotten as far back as the days of classical antiquity, and whose greatness is only now just beginning to be revealed by modern research. Comparatively recent relics may also be found in the isolated eminences of this region, which contain reservoirs and cisterns constructed in Scriptural times, and which have fallen but slightly out of repair.

ISLAM'S OPPORTUNITY

Mr. Oliphant's scheme warmly commended itself to the Sultan as an opportunity for proving that Islam could be more tolerant to a persecuted race, and hence more compatible with modern civilization, than some of the foremost nations of Christendom; and also as a means of obtaining a well secured and increasing revenue from a province that from time beyond memory had yielded nothing to the imperial exchequer. Mr. Oliphant was even feted at Yildiz Kiosque, and the signature of the Sultan to the firman repatriating the Jews was hourly expected. At this promising stage of the negotiation Mr. Oliphant's work, "The Land of Gilead," unfortunately appeared. The Sultan at once thought that he saw the germs of Jewish autonomy, backed by England and France, springing up in his already dwindling dominions. Naturally suspicious, and prone to see a "nigger on every fence," Abdul Hamid remembered that Mr. Oliphant was an Englishman, strongly backed by the late Lord Beaconsfield, by the Marquis of Salisbury, and by M. Waddington. Moreover, one of the numerous orthodox Moslem *habitues* of Yildiz Kiosque, singularly enough, translated to the Sultan various stirring passages from George Eliot's "Daniel Deronda," where the hopes and possibilities of a great Hebrew kingdom are so vividly portrayed. The wily sheik could have hit upon no better device to arouse the suspicions of the mystic, visionary mind of his imperial master. There was no longer any question at Yildiz of the repatriation of the Jews in Palestine; and Mr. Oliphant was henceforth regarded as a wolf in sheep's clothing, whose real mission was to insert an additional wedge in the already strained fabric of Ottoman autonomy. Three weeks ago Mr. Oliphant again appeared upon the scene. English influence being at the lowest known ebb at Constantinople, he is now urging the United States Minister—who is at present a *persona gratissima* at Yildiz Kiosque—to advocate the colonization scheme to Palestine; whither the Jews, for sentimental reasons, much prefer to go, and whither they can be transported at much cheaper rates than to America.

MR. ALEXANDER'S VIEWS

The *modus operandi* of Mr. Alexander is somewhat different. Mr. Alexander—himself an Israelite—represents Mr. Cazelet and other well known Jewish capitalists in England, Germany, and France, who believe that all purely humanitarian efforts must fail unless established upon a sound commercial basis. Mr. Alexander demands of the Sultan a concession, allowing him to construct a railway, tramways, and ordinary roads within the villayets of Aleppo, Tripoli, and Damascus. The length of the railway from the ancient port of Tripoli to Damascus would be about two hundred miles; and it is proposed to obtain a grant of the uncultivated land along the entire length of the line for a distance extending two miles on each side of it, whenever such land belongs to the government. The whole of the profits accruing from the proposed railways are to go to the government. The opening up of such a route would speedily develop the wonderful resources of the country. The estimated cost of the line is about $50,000 per mile; $10,000,000 for the whole distance. For the construction of the railway, and the occupation of the conceded territory, which would amount to eight hundred square miles, employment and a resting place would be found for a large number of Jewish refugees. Should the government refuse to grant land in the above named villayets, then the promoters of this scheme would take any other concession of land suitable for colonization purposes. M. Alexander and his backers are practical business men, and they are fully aware that any wholesale migration of Jews into

Asia Minor or Syria would involve the greatest misery and privation, unless immediate employment be provided for them beforehand. M. Alexander and his agents have lists containing several thousand names of Russian Jewish artisans and mechanics who desire to emigrate to Turkey. The moment that the concession is granted these men and their families will be transported by special steamers to Syria, and upon their arrival will at once receive their wages. The Grand Vizier sent a few days ago a most favorable report upon M. Alexander's scheme to the Sultan, and last Sunday the Minister of Foreign Affairs received the delegates of the Jewish artisans and mechanics of Odessa, and assured them that a peaceful home would be accorded to them in Turkey.

AN OFFER OF REFUGE

The following is the translation of the letter of instructions written by the Porte to the Turkish Consuls: "In all cases when Russian Jews express a desire to establish themselves in Turkey, the following conditions, which the Otttoman government imposes upon this immigration, shall be made known to them:—1. The immigrants must be established in separate groups, and they are at liberty to settle anywhere in the Ottoman dominions with the exception of Palestine. 2. Without any exception or reserve whatever, they shall be subject to the laws of Turkey, and shall become Ottoman subjects." It should be remembered that the legal status of the Jews in Turkey is exactly the same as that of all other Ottoman subjects, whether Moslem or Christian. They have their own *hakam bachi*, or chief rabbi, who is the head of their nation in the whole Empire, and its official representative at the Porte. The *hakam bachi* enjoys the same rank and privileges as the Greek and Armenian patriarchs. It is a curious fact, that whenever the Jews have been oppressed in Turkey, the oppression has come, not from the Moslems, but from Christians; and then not from rivalry in commerce, but from fanaticism. Jews cannot remain in Greece on account of bad treatment; and thus far the Turkish government has proved itself to be the only Oriental government capable of maintaining order between the Christians and the Jews, During Easter week at Jerusalem, the Turkish authorities are obliged every year to send two regiments of infantry to prevent the Catholics and the Greeks from tormenting and killing the Jews, and in all Turkish towns the Jews are specially placed under the protection of municipal councils. In Constantinople it is by no means rare to find Jews intrusted with high official functions, and many of them form part of the Sultan's Privy Council and of all other subjects of the Porte, the Jews have always been the most peaceful and easily governed.

THE DRIFT

[From "The Christian" London]

THE JEWS IN RUSSIA.—The vast populations here now, for the most part, have but one word on their lips, and that word is—Palestine. Newspapers and pamphlets are issued daily, not only in pure Hebrew, but also in the Jewish dialect, so everyone may be able to get information on this all-absorbing topic. Books are offered for sale to learn the Arabic language: Hebrew maps of Palestine are hung up in shops and Jews study them with great avidity. I have visited Russia on several previous occasions, but never have I witnessed before such a yearning for the land of their forefathers.

My friend, Dr. Benzion, agent of the British Society for the Jews, who is esteemed and beloved by many out of the 70,000 Jews that know him in this town, is rendering me invaluable assistance in my work. We have Jews with us from morning till evening; some come for the Gospel, others for information about Palestine, willing to place themselves under our leadership.

With reference to the persecution my brethren have suffered, it is difficult for human pen to describe the awful things that have taken place. I visited Balta, accompanied by my friend, Mr. Benzion; we were most cordially received by the leading Jews of the town. The Rabbi and principal members of the community called upon us, and gave us the names of the persons who have suffered so dreadfully. It was the hand of Providence alone that saved the Jews in that town from utter destruction. In their deeds of darkness, the persecutors spared neither age nor sex, and to give instances of the foul wrongs committed would only be revolting to humanity. I trust the authorities will bring the perpetrators of these crimes to condign punishment.

A. STERNBERG.

Hotel du Nord, Odessa, Russia, June 5.

A private letter from one who has recently visited the persecuted Jews in Russia, whose numbers are counted there by millions, tells not only of their suffering, but of their deep desire to return to the land given to Abraham and his seed forever, and from which they have been long strangers because of their sins. We would fain hope that these sorrows are part of the plan of their tender, faithful God, of "alluring them into the wilderness and speaking to their hearts." (Hos. 2:14.) Truly, the ways of our God are past finding out.

OBSTACLE IN THE WAY OF THEIR GOING TO PALESTINE.—A letter in the *Times* of May 31, by Mr. Lawrence Oliphant, on the emigration of Russian Jews, is of much interest at the present critical juncture in the history of the "nation scattered and peeled." Writing from Constantinople, after having visited Gallicia and Roumania, he testifies to the strong and prevalent desire cherished by the mass of Russian Jews in favor of "wholesale emigration to Palestine." This desire is not confined to the poor, but is equally shared by the wealthy Hebrews, some of whom are prepared to subscribe largely towards the expense of transfer to the land of ancient promise.

An unexpected obstacle, however, has arisen, which, for the present, is likely to paralyze the national movement toward Palestine. Russian Jewish refugees are permitted to enter the Ottoman Empire only on condition that they will become Turkish subjects, and that they will not settle in that province to which they are most strongly attached by religious association. Mr. Oliphant, after deploring this restriction, thus concludes his letter:—

Meanwhile, whether owing to unfounded suspicions, or to some still more occult reasons, the fact remains that no Jew is allowed by the Turkish Government to enter Palestine from Russia. In what manner the British nation can come to the relief of at least a million of people prepared for an exodus, but who are trembling in panic-stricken suspense till the way is opened for its accomplishment, it is for them to consider.

EMIGRATION TO SYRIA.—The terrible outrages upon the Jews in Russia have led to the formation of a Society for their relief, specially for the purpose of assisting them to North Syria. Of this Society the Earl of Shaftsbury is President, and the Viscountess Strangford, Lady President.

Mrs. Finn, widow of H. B. M., Consul at Jerusalem, said in a recent address: "Now, what is to be done for this persecuted people? We know that the Mansion House Fund was established for their immediate relief, and to send to America, but families are returning because they are obliged to eat forbidden food; and they say, We would rather die of persecution in Russia than disobey God's laws. Now, we have opened a fund with the purpose of sending them to Syria. The Sultan will not allow them to go to Palestine, by which he means Jerusalem and a little of the adjacent countries, so we may still send them to Syria and fields further abroad. But we want the money to buy this land. The other day I was offered £500 to buy land, and £200 extra to build houses on it; but we want (and can we not have?) *at once* £10,000 for this purpose. The Christians of England have only contributed one-ninth of the Mansion House Fund; is that what is expected of us? I entreat you all, the Christian women of England especially, to give *something*, be it ever so small."

THE WORLD IN ARMS

The aspect of the world at large is as portentous of destructive wars today as at any period of its history.

England, resting securely in her island home, a republic in fact, a monarchy in form, and an empire in the vast extent of her possessions, is rocking with internal agitation. Ireland is almost a unit in determined aim and desperate plans to disfranchise the owners of her soil, and to free herself from British rule. Distress, terror, and pauperism mark her whole population, and assassinations, the most atrocious, are the exhibition of her weakness and her hate. The "no rent" cry is to some extent echoed through England, and communism is ripe through all the British realms.

France is constantly changing her cabinets, and her Republican Government is hated by rival claimants to the

crown, of Napoleon, of Orleans, or of the Bourbons. Communism, crushed out a few years since in seas of blood, is lifting again its defiant head, while the national revenge is nursed against Germany, and the determination fostered, to wipe out the disgrace of Sedan, and recover Alsace and Lorraine. At the same time, her designs on Tunis, and her precarious hold on Algiers, awaken the suspicions of Italy and Turkey, and cause divisions amongst her people.

Germany, under the rule of Bismarck, the man of "Iron and Blood," is restive. His tendency to absolute government, his disregard of the political and civil rights of the people, his far-reached policy, and almost satanic WILL, make him hated and feared by his countrymen, and to a great extent by the surrounding nations. Old Kaiser William is in his eighty-fourth year. His throne in the nature of things, must soon become vacant. It is doubtful whether either in Germany or in England, another monarch will occupy the throne. Republicanism, if not communism, abide their time in both countries, to assert their rights and show their power.

Russia is a dark waste where terror reigns. The crushed worms turn on the iron-heeled oppressors, and plot in secret and stab in darkness, and drive the tyrant and his minions into their guarded palaces, haunted by horrors.

Italy has a dread skeleton in the midst of her capital. The Pope is a continual menace to her stability as a nation, and the security of her government. At any hour papal fanaticism may burst forth like a cyclone and spread desolation through all his domain. The votaries of the Pope, in almost all Catholic countries, are ready at the call of the "Holy Father" to rush to his rescue—or, in other words, drive out the Italian king and government, and place the Pope on the throne of his predecessors.

In the meantime, Egypt, the most ancient of kingdoms, and, as predicted of her when at the height of her power, "the meanest of nations" starts to the forefront and arrests the attention of the world. The Khedive, a foreign prince, trembles on his throne, and "bows to the will of the nation." That will is the exaltation of Arabi Bey, his enemy, to the control of all the citadels and forces of Egypt. "Egypt for the Egyptians," is the war cry of the natives, and for once in thousands of years the foreigner is flying from the Egyptian.

England and France have sent their war ships to the mouth of the Nile. But menace has had no effect on the leaders of the Egyptian army. Torpedoes have been laid along the channel of the harbor of Alexandria, and resistance to all foreign intervention has been fiercely avowed.

But while England and France have undertaken to settle the affairs of Egypt, the Sultan of Turkey has been playing a double game. He has given public assurances to the Khedive of support, while he has secretly encouraged the insurgents. And then Russia, Germany, Austria, and Italy, claim to have a voice and a part in the settlement of Egyptian affairs as a European question—indeed a world-wide one.

What the outcome of all this will be, no human foresight can determine. But a half million of soldiers, armed with breech-loading rifles, in each of the countries named—all ready for action—the rulers of those countries anxious to divert the discontented peoples by forcing wars—the mutual jealousies of these rival powers, and the difficulties of adjusting the "Eastern Question," now centered in the Egyptian crisis—all are portentous. The world is in arms. A crisis is impending. Lord, haste the day when he whose right to reign shall come, and peace and joy and righteousness shall clothe the earth in beauty.—*Christian Repository.*

"LET us remember that all our safety depends upon our cleaving, with full purpose of heart, to the slightest manifestation of Christ's wishes. Thus the many voices there are in the world will not move us from our steadfastness, nor will the unstable sea of deceitful, carnal interest be permitted to overwhelm our bark."

THE SEVEN LAST PLAGUES

[Reprinted in issue of June, 1883, which please see.]

EXTRACTS FROM INTERESTING LETTERS

Texas.

DEAR BROTHER RUSSELL: I hope and believe I am one of the consecrated ones, but do not know what member of the body I am. As I have no special gift as yet developed, I must be one of the feet members. He who knoweth the heart sees that I am willing and desire to be one of the members, serving in love, knowing what great things God has done for me and how unworthy I am. You will find enclosed $3.00, to be used in "running the body." It is a small amount, but I hope to send more, as I am prospered. I have been very much enlightened by two pieces in the March number of the TOWER, viz., "Think it not strange," and "If the whole body were an eye," &c. May our Father reveal more of the truth to the eye members for the building up and unification of the whole body! I would love to meet with you at memorial season; though absent in flesh can be with you in spirit. Please remember the isolated members.

Yours in fellowship, ———.

Dinton County, Ohio.

BROTHER RUSSELL: I received the papers and likewise the Food you sent me in due time, and am truly thankful for them. But I do not think you can understand how grateful I am unless you know how hungry I was. I have stood for nearly thirty years on the rock of Christ Jesus, knowing that in him our Father would in due time bless all families of the earth. But sometimes I was almost discouraged because I could not see the plan. I have no human creed to bind me. In all these long years I have only belonged to Christ, and now, praise be to God, who has helped me to stand in the dark, as light now springs up and shines forth in due time, I am ready to walk. I will do all I can for the spread of truth.

A sister in Christ, ———.

Texas.

DEAR BROTHER RUSSELL: I write this for information. We (a few brothers and sisters) have come out of the Church (so called), and are standing for, and searching for the truth. I have been preaching four years, and from the first was called peculiar in my opinions. About two years past I received a copy of ZION'S WATCH TOWER of a dear friend and brother, which I read and compared with the Bible, and have been at it since. I soon began to preach in harmony with the TOWER, because I believed it to be in harmony with the Bible. Therefore my preaching got worse instead of better, my church said, and the consequence was I soon left them. shook off the shackles, pulled out of the yoke, and bless God I am standing in the liberty. During this time I have circulated the TOWER and preached in harmony with its teachings. When I left the church some others—about twenty and since then more—have also come out. The greater portion of us were Methodists. Having, therefore, never been baptized (by immersion), the question has been considered by us. Some want to be baptized, and others are satisfied. They have come to me, and as I have not been immersed I hesitated about immersing others. If I could find a brother that would baptize me, and do, nor ask, any more, I would be glad to receive baptism. The Baptists here will not baptize unless we join their Church, and we do not want to become again entangled with a yoke of bondage.

Now, what ought we to do? I do, and have for some years desired to do, God's will; and I do not want to leave one duty undone. I do pray and believe that you will find time to answer this letter.

Your brother,

IN REPLY

It does us good to learn of each other's victories and achievements, as well as to sympathize in each other's burdens and difficulties; and we and all the members of the body who shall read the above will rejoice with you, realizing that it has fallen to you as it is written: "Ye shall know the truth, and the truth shall make you free."

Your question too, is good, as indicating the right spirit: Like one of old you are evidently inquiring, "Lord, what wilt thou have me to do"—you no longer seek the will of men or sects but of God, because you are free. Thank God for this. You have seen, as all must, who study the Bible and are thinking Christians, that *Baptism* is enjoined, both by

precept and example by Jesus and the Apostles. You realize that baptism must have a significance beyond the mere outward symbol, and yet you realize that the *symbol* which was important enough for Jesus and the Apostles to practice and teach, is important enough for you to practice and teach also.

Possibly you have not noticed that the word Baptize is a Greek word which like the word Christ, is transferred into the English, but not translated. As the word Christ, if translated into English, would mean *anointed*, so the word *Baptism* translated would signify to dip, to plunge, to immerse. You have probably noticed also that Jesus and the Apostles taught nothing with reference to baptizing infants, and that nothing in the Bible gives the least ground for the theory so prevalent among many of the sects, especially the Lutherans and Roman Catholics, that the babe, which has not been sprinkled should it die would be damned to eternal torture. On the contrary, you have no doubt noticed, that in every case it is the BELIEVER who is enjoined to be baptized, and we all know that if the believing could be done by proxy much more the baptizing could be done for another.

This much we may know from a very limited use of reason in the study of the bare facts recorded, without seeing the true import of the ordinance. But when we come to see the significance of the ordinance, no room is left for conjecture. As already pointed out in these columns [see Dec. '81, issue] the baptism of Christ and that of John are of different import. The former indicates that all who perform the symbol *have* consecrated themselves to death, have delivered themselves over into the hands of Jesus, praying that He will work in us and to will and to do of His good pleasure; that we may be *buried* as human beings—immersed into the BODY [the true Church*] of Christ by being immersed *into death* with him, (Rom. 6:3, 4,) and be also with Him and like our Head [spiritual beings] in the resurrection; sharing *his* death and also *his* resurrection. (Phil. 3:10.)

Those who do see the real meaning and significance of the water symbol, must see in it a beauty and force. The complete burial and the struggle which nature makes against it, are strikingly suggestive of the complete consecration against which our human will struggles hard. The helpless condition of the one buried, and the power yet ease by which the administrator can raise him up, represent strikingly our helplessness in death, and the power of God who raised up Jesus, to raise up us also by Jesus. Thus the raising up represents not only our future quickening and perfection, but also the fact that we even now are in the world as no longer human beings, but *"new creatures"* in Christ Jesus, walking in newness of life; in the world, but no longer of it.

If any one sees clearly the real import of the ordinance, and DESIRES not to follow those footprints of Jesus as well as others, he should, in honesty to himself, make a thorough examination of the obstacle which hinders, lest peradventure it be pride which would *prove* that the real baptism, the real death, had not taken place. The wholly consecrated heart will be willing, if not anxious, to have it's Master's will done in every manner.

We have never urged any one to perform the symbol. Jesus and the Apostles never did. Like the reality, it must be a voluntary offering, to be an "offering" at all. The same is true of all the Lord's dealings with those whose *selection* is now in progress: they are called or invited, not forced or compelled. The Lord's Supper and Baptism, and the things symbolized by these, are held out as privileges, and are intended to draw or select those who thus appreciate them. Our *obedience* is the test of our *love*, and thus the Master puts it: "If ye love me, keep my commandments."

Does some one inquire whether the obtaining of the CROWN might depend on so small a matter as obedience to a symbol? We answer, Yes, it might. If the propriety and significance of the ordinance never came to your notice, or if you could not obey it, then you are blameless of any disobedience; but to him that knew his Master's will and did it not, to him it is SIN—wilful sin. (James 4:17; Luke 12:47.) Such are not overcomers. God tests powerfully sometimes with small things. In Eden the sin was in disobedience: the fruit was the test which showed it. So here various are the tests by which our Lord requires us to prove our full consecration. The form or symbol is nothing, except as it represents the real consecration. Is the consecration real and complete which is ashamed of the symbol? It is well that we make sure work of it by being conformed in all things to the pattern of our Lord. Let no man take thy crown. They will soon all be "laid up" for overcomers and the body complete; now is the acceptable time if you have any sacrifice to present to God, holy and acceptable by Jesus Christ.

For our part we stand in constant fear (2 Cor. 11:3; Heb. 4:1.) for those who have failed to perform the symbol after having realized the true significance of Baptism. Nothing short of *full*, complete consecration will stand the test of the trials of this "Evil day" into which we have already entered: all others must fall under the delusive snares of the adversary. Only as we are wholly swallowed up in consecration shall we be "able to stand." Such being kept by the power of God are the Elect and the delusions and snares would deceive *if it were possible*, the very elect; but it is not possible, because they shall be holden. One fear is lest those referred to should be found short of full consecration.

As to who shall baptize you in the symbol my Brother, it makes no difference. I should prefer one of the Brethren who appreciates the reality. You could then plant him and others in the likeness of Christ's death, and raise them in a figure or symbol of His resurrection. It matters not where, either—a regularly prepared Baptistry, which you might hire for the occasion, or the river, or any place where there is plenty of water. (John 3:23.)

"Let your moderation be known unto all men."—*Phil. 4:5.*

* The "Baptists" gets a glimpse only of the significance of the ordinance: they see that Baptism is the only means of access to the body, the church, but fail to see the real Church—the one whose names are written in heaven; as they fail also to grasp the true import of the immersion into death, of which that into water is only the symbol.

THE KINGDOM OF GOD

An article recently published in a cotemporary magazine, is sent us by a reader of the TOWER for an answer and criticism. This article in question claims to find a great deal of "Dispensational difference" between the expressions "kingdom of heaven" and "kingdom of God."

The writer endeavors, but signally fails, to prove that "kingdom of God" means a kingdom in men's hearts and that the "kingdom of heaven" means the Millennial kingdom. While a great mistake made by Christians in general, undoubtedly is to ignore *"dispensational* statements" of truth, yet we believe it to be equally erroneous to go to an opposite extreme, and *make* differences where none really exist. It is difficult to estimate which of these extremes is the most injurious to truth. To sustain this *theory*, the writer is led to claim that Matthew's is "the Jew gospel," while the others, especially John's, are "the Christians' gospel."

What absurdity—were not those writers—Matthew, Mark, Luke, and John—merely *historians?* Do they not witness merely, or record the things which Jesus said and did? How, then, could one write a Jewish, and another a Christian gospel? The usual view is that each of these evangelists wrote independently of the others, except John, whose gospel is supposed to have been written partly to supply points remembered by him, which had been omitted by the other writers. Each writer has used some license in the use of words, hence no two give their accounts in exactly the same words.

In the matter in question, Matthew uses the terms, "kingdom of heaven" and "kingdom of God" interchangeably, while the other writers use only the one, the last term. The word heavens signifies *high*, hence the kingdom of heaven is the *high kingdom*—higher than earthly dominions, and of course that is the "kingdom of God." We give more space to the consideration of this subject than we really think it worthy of, because quite a good many called "Brethren" hold tenaciously to it, and because we would like to prove to all that a theory *based* on a twist or turn of a word, and not on a general principle of Bible teaching, is unworthy of our consideration.

That the two expressions are used interchangeably, will be seen by examining the following Scriptures:

In Luke 19:11, 12; and 21:31. The kingdom of God is mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. This of itself would destroy the theory quoted; but we will give some *unquestionable* proof that the expressions are interchangeable ones. In the following Scriptures, Matthew uses the words "kingdom of heaven," while other evangelists use "kingdom of God."

Matt. 4:17: "Jesus *began* to preach and to say, Repent, for the *kingdom of heaven is at hand.*" Mark 1:14, 15 reads, "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, *and the kingdom of God is at hand.*"

* [See Volume VII, Scripture Studies, for a later identification of these "angels."]

Matt. 13:11: "It is given unto you to know the mysteries of the *kingdom of heaven.*"

Mark 4:11. "Unto you it is given to know the mystery of the *kingdom of God.*"

Matt. 19:23. "A rich man shall hardly enter into the *kingdom of heaven.*" In verse 24, we have proof that Matthew uses the expressions interchangeably, for he there says "kingdom of God." The same language is quoted in both cases, kingdom of God, in Mark 10:24, 25, and Luke 18:24 and 25.

Matt. 19:14: "Suffer . . . . for of such is the kingdom of heaven." Mark 10:14, and Luke 18:16, read "kingdom of God."

Matt. 13:31: "The *kingdom of heaven* is like to a grain of mustard seed." Mark 4:30, 31: "Whereunto shall we liken the *kingdom of God* . . . . it is like a grain of mustard seed." Luke 13:18: "Unto what is the *kingdom of God like?* . . . . It is like a grain of mustard seed."

We shall offer no further evidence, though more could be presented; we believe the above sufficient to convince any unprejudiced mind, and it is useless to write for others.

The theory which the foregoing view is required to support may be shown: How else, they enquire, can the church *now* be the kingdom of God in its present time of suffering; and be the kingdom in a still different sense during the Millennial reign, unless the present condition be called the kingdom of God, and the future the kingdom of heaven? We answer, No such distinction is needed. The church is the *kingdom* now, only in the prospective sense that a babe is a man. The kingdom is now ours by *faith*, in the same way that we have every other heavenly blessing. When we are exalted and glorified with our Head and Bridegroom, Jesus—that will be our exaltation, or the kingdom of God, the heavenly kingdom, "*set up.*" (Dan. 2:44.)

But they question—How is it that Luke says of the kingdom of God, it shall be *within you*, and cometh not with observation? We reply, You misread Luke 17:20. It speaks not of a kingdom present within those "Scribes and Pharisees—hypocrites," but of the manner in which the kingdom would come—It "cometh not with observation, neither shall ye say, lo, here! nor lo, there!" for it will be *among* men—a present, but invisible, power or government.

In due time it will bring *mankind* into harmony with itself. Then the kingdom of God will be *"among men"*; then men will be visible representatives of the invisible or spiritual kingdom. To this agree the words of John 3:3, 5, and 1 Cor. 15:50. Thus considered, the record is harmonious, without straining out a gnat and swallowing a camel, as our brother whom we criticize has done.

THE BODY, THE BRIDE OF CHRIST

We are always sorry to differ with those we love; yet, when necessary for the truth's sake, we must do it in the spirit of meekness—the spirit of love—the spirit of Christ. We believe that it is our Lord's wish that we "contend earnestly for the faith once delivered to the saints"; therefore we "have not shunned to declare unto you all the counsel of God." We find that among the Apostles there were differences. (Acts 15: Gal. 2:11; 1 Tim. 1:19-20; 2 Tim. 2:16-18.) Hence, we need not be surprised if such should be the case in this day. But should the faithful servant ignore doctrinal differences to maintain peace? Did Paul do so? No; as faithful servants, we should *contend earnestly*, at the same time striving to maintain unity of spirit in the bonds of peace, yet never sacrificing truth for either unity or peace, else we should not be able to grow in grace and knowledge—up to a stature of perfection in Christ.

In its last two issues, *Zion's Day Star* presents, as new light, the idea that the body of Christ—the church—is different from the Bride of Christ—the church. They claim that the "body" means those who overcome the world following the example of Jesus, their Head (which we always held); but deny that the *bride* is the same class of overcomers. They claim that *the body*, with the head, constitute the Bridegroom, who, in due time, will be united to the Bride; and they claim that the *Bride* company, through weakness of the flesh, are not overcomers of the world, but are overcome by the world [the class whom both they and we have always heretofore recognized as the servant company of Rev. 7:9-17.]

The question arises, Is this true—have we heretofore labored under a misapprehension? We are not to conclude that because it is different from what *we had* thought, therefore it is erroneous; neither are we to conclude that because it is *new*, therefore it is new *light*. It might be new error. It might be darkness. Neither should we judge of its truth or falsity by the measure of our love for those who advocate or oppose the view. This is a lesson which all need to learn: that while human teachers are necessary, and should be esteemed very highly for their work's sake (1 Thes. 5:13), yet they are to be respected and heeded only so far as they can show us a thus saith the Lord, for their teachings. Let us, then, inquire of the Lord what is truth on this subject.

When Jesus would teach the nature of the kingdom of God, he gives a *number* of parables or illustrations:—The kingdom of heaven is likened unto a merchantman seeking pearls; it is like to a man seeking a treasure in a field; it is like a young nobleman going into a far country to receive a kingdom; it is like to a grain of mustard seed; it is like to leaven hid in meal, etc., etc. Shall we conclude that each of these pen-pictures represents a different kingdom? If so, how many kingdoms of heaven there are, and how different from each other! But no; we all recognize the fact that these are different views of *the same kingdom;* that different illustrations are given to show more clearly different features of that one kingdom.

Again, in Rev. 20 and 21 we have seven different pen-pictures of the operation and results of the kingdom established—(1) Satan bound for a thousand years (vss. 1-3); (2) Earthly thrones cast down, and the Overcomers reign with Christ a thousand years (vs. 4.); (3) The holy and blessed of the first resurrection live and reign a thousand years with Christ (vss. 6-10.); (4) The great white throne—Heaven and Earth flee—The dead judged from open books (vss. 11-15); (5) New Heaven and Earth—Holy City—its blessings to mankind (chap. 21:1-8; (6) The Bride, the Holy City—the kingdom of God come to earth (vss. 10-27.); (7) The water of life flows freely—the world's troubles healed—the curse destroyed (chap. 22:1-3).

Should we conclude that these are seven different kingdoms in operation, or, that they picture seven different thousand years? No; these views present to us from various standpoints the work of the one kingdom during the one thousand years. The saints live and reign at the same time that Satan is bound; and the dead, small and great, are brought to a full trial before the great white throne of justice during the *same* time, etc.

When we read the many different titles of Jesus—the Prophet, Priest, King, the Son of God, Son of man, Man of sorrows, the Lamb of God, etc., should we conclude that these titles belong to different beings? Or, do they not belong to the same, and do they not all represent, from different standpoints the "Son of God"?

So, if we look at the various names given by inspiration to the church of Christ, we find them many; we find, too, that each of these illustrative names serves to show some feature of our work, or of our relationship to Jesus better than any other title.

The church is a company of soldiers fighting a good fight overcoming the world under the leadership of the "Captain of our salvation." It is also a "royal priesthood"; each overcomer is a priest, and all regard Jesus as the High or Chief Priest of our profession. This shows the life of sacrifice. Another illustration is that of pupils or disciples learning and copying from their Master's example and precept, for "He hath left us an example that we should follow in his steps." (1 Pet. 2:21.)

Another illustration of the church's postion and relationship to Jesus, is furnished in the figure—*the body of Christ.* This illustration does not show the *sacrifice*, as does the *priest* illustration; it does not show the battle with the world, as does the *soldier* illustration; it does not show the following of Christ as our pattern and example; but it does show a feature which does not appear in any of the other illustrations, viz.: the very intimate and close relationship which exists between Jesus and his church, and among all the members of the church. As every member of the human body moves under the control of the head, so every member of Christ is controlled by the will or spirit of our Lord, the Head of the church. As every pain of suffering of each member of the human body is known and shared by each other member, and especially by the head, so each member of the body of Christ is in sympathy with the other, and the Head, Jesus—"knows our every weakness."

Our Head is quickly touched with a feeling of our infirmities, and applies the relief, using one or another member of the body to bind up and comfort and bear the burdens of the injured member.

But, while this last is one of the most beautiful of the many illustrations of our relationship to Jesus, still each of the others is necessary.

The temple is another figure and name given to the church. (1 Cor. 3:16.) At one time each Christian is compared to a temple, in which God, by his spirit, dwells; and again, each Christian is compared to a living stone in the one great temple which God is building during this age, and from which his blessing is to flow to the world during the next age. This last figure shows the growth of the church as the other figures do not show it. Neither the soldier figure, nor the priest figure, nor the disciple figure, nor the body figure, none of these shows the growth of the church as a whole; but the temple figure does show it. We, as living stones, are cut, polished, and builded, and so through this age the temple "groweth," until Jesus, the top stone, shall crown it. Then it will be perfect and ready for its great Millennial work.

How necessary, then, are all these figures. Consider, for a moment, that if any figure were omitted, much would be lost. If we had only the figure of "*the body*," how would *additions* be shown? Suppose a *body* which received additional members—one joint, one toe, one finger, one eye, one ear, one member at a time, it would be an absurd figure, and would not illustrate the addition of members to the church, as the temple figure does, though it (the *body* figure) well illustrates the oneness and perfection of the entire *living* church at any stage of its existence. It shows the possibility of the perfect thing growing or *maturing* in perfection. Thus, we are perfect in Christ from the very first, yet we are to grow in grace, etc. "Let as many as *are perfect* be thus minded." (Phil. 3:15.)

And now we come to another figure of the church, viz.: that of the Bride, the Lamb's wife. This is the figure which our brethren think should be regarded as representing a different company—not the overcomers—not the body of Christ. Their argument is, If we are the *body* of Christ, we cannot be the Bride, because, say they, the *body* of Christ is to be married to the Bride of Christ.

At first sight there is a plausibility here, but let us remember that each of these figures stands separate and alone, and the moment we begin to blend *any two* of them we get confusion. Now, let us see; suppose we are to say, We are to *be members of the body of* Christ, hence when we read of Jesus as the Captain, we should conclude that *we* are not the soldiers fighting the good fight, for we are members of the *Captain's body*. Or, when we read of Jesus as the *Master*, who set his disciples an example to follow in his footsteps, should we conclude that we are not disciples or followers, because we are of *his body;* and say we could not walk in his footsteps because we are members of *his feet*, making the footprints, and therefore could not *follow* them? Or, should we say that we are not members of the holy *temple*, because we are members of his *body*, and reason that a *body* could live in a temple, but could not be a temple? This would be as wise as to say that we could not be represented by the *bride* figure, because we are represented in the *body* figure. Who would disclaim being of the "royal priesthood" because another figure shows that we are members of *the body?* (1 Pet. 2:9.)

Thus we see that if we try to *blend* these figures, we get confusion. Yet, who will claim that each of these figures represent different classes?

We next pass on, to notice that there is a relationship between Jesus and his church *better* illustrated by the Bride and Bridegroom figure, than by any other. Jesus went away, saying, "I go to prepare a place (home) for you, and I will come again and receive you unto myself." How beautifully this is illustrated by the earthly marriage relationship. The time for marriage is not yet; the intended husband goes to a far country, promising to return and claim his faithful betrothed, and cause her to share his wealth, his name, his honor, etc., and to make her joint-heir to all his inheritance.

The one condition on which all is promised is love and faithfulness—a love which *overcomes* the painfulness of lonely waiting, and surmounts the difficulties of the way, ever praying "Come, Lord (husband) Jesus, come quickly."

What other illustration would so clearly and faithfully represent the relationship between the church and her Lord during the time of his absence? The body figure fails entirely to represent this. Suppose a head cut off and separated far from a body, yet both alive and longing for union. It would be an absurdity. But when we take the figure of the church, so repeatedly presented a *virgin* (pure woman), espoused to Christ, we can see how the absent Bridegroom and the waiting Bride look forward to the time of their union. The loving devotion of each is beautifully pictured here. And, as a true bridegroom desires for his bride, one whose love could overcome the obstacles in the way, so Jesus will claim for his bride only such as *overcome* the world, the flesh and the devil, which together conspire to allure her from her absent Lord. The inspiration of the promise—"Faithful is he that calleth you who also will do it"—will keep his faithful Bride "*unspotted from the world.*"

Note how plainly the Scriptures teach that Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. John speaks of Jesus personally as the bridegroom. (John 3:29.) Jesus also speaks of himself individually as the Bridegroom. Matt. 9:15; Mark 2:19; Luke 5:34. In Matt. 25:1, 5, 6, 10, the Bridegroom is four times mentioned, and who will say that any of them could be applied to other than the individual Bridegroom, Jesus? No virgin went forth in any sense to meet a multitudinous bridegroom. The midnight cry was not, Behold a multitudinous bridegroom cometh, nor did a multitudinous bridegroom in any sense tarry.

The glory, the honor, the power, all come directly to the man, and the woman obtains joint-heirship by marriage (covenant union with him). So Jesus was the heir of all things (Heb. 1:2) and we inherited none of them, until called by the Father, we become his betrothed, and now we are heirs unitedly with him, for "He (the Father) that spared not his own Son, but delivered him up for us all, how shall he not *with* him, also freely give us all things?" Therefore, by union or marriage with him who is the heir, "all things are yours."

To this view all the Old Testament types harmonize: Man was formed first, then woman was developed, and became his companion and joint-heir to the dominion of earth, So Jesus was first perfected, and since then the church is being prepared as a bride for her husband, and hopes to enter the joys of her Lord (husband). Adam's sleep and the rending of his side did not directly produce Eve, but merely the rib from which Eve was formed by God's power. So Jesus' death did not produce the church directly, but it produced a justified humanity (a rib), which, by God's power, is transformed into the glorious divine likeness of the second Adam, and she henceforth becomes his bride and help-meet.

It will not do, to say that Adam was the type of the *body* (church), as well as of Jesus, for Paul tells us that he was a type of *Jesus* personally. He says, "The first man was of earth earthy, the second man was the *Lord* from heaven." That Paul meant Jesus who had already been perfected on the plane of glory, is evident from his subsequent remark—"As *we* have borne the image of the earthy (Adam) we shall also bear the image of the heavenly." (Jesus, the anti-type.) As Adam alone represented our Lord and Adam and his wife were unitedly called Adam, (Gen. 5:2,) so Jesus alone was the Christ, (anointed) yet when we as his wife are united to him, the one name stands for the *united* ONE—The Christ of God.

Look too, at the striking type of Isaac and Rebecca. Abraham the type of Jehovah, sends his servant a type of the Spirit, to take a *bride* for Isaac, who typified Jesus, the Son and *heir*. Isaac was the rightful heir of Abraham without any bride, but when she was united to him she became a joint-heir. So Jesus was first and individually appointed "heir of all things" by Jehovah (Heb. 1:2); and since then we are invited to be heirs of God, also joint or united heirs with *Jesus* Christ our Lord.

When we read—"We brethren, as Isaac was, are the children of promise," we must remember how we became *as* Isaac. Not that we were created *heirs* and joint-heirs, but that we become such by reason of our *espousal* (covenant—marriage) with Jesus. Rebecca was an heir of Abraham and joint-heir with Isaac while journeying to his home, and yet it was by hope and faith, and depended on her completing the journey; so we are now heirs of God and joint-heirs with Jesus by hope, by faith; but our full realization of it depends on our following on in the *narrow way*. We are "heirs of God, joint-heirs with Jesus Christ our Lord (husband) *if so be* that we suffer with him," etc. Rom. 8:17.

Again, if the Bridegroom class, according to the *Day Star*, was not yet complete, how could Paul, in his day, addressing the church say, "I have espoused you to one husband that I may present you as a chaste virgin to Christ"? Since every type of the Bridegroom and Bride shows that the Bridegroom was completed or perfected before the Bride was even *called* to union and joint-heirship, this is out of harmony with the view presented by our brethren. But it is entirely harmonious with the view we have all heretofore held, for Jesus was perfected in glory before the Spirit at Pentecost began to call the chaste virgin to be the "Bride, the Lamb's Wife."

No one can gainsay the fact that Jesus and Paul and Peter all recognized the *calling* of the Bride of Christ as in

progress during the past eighteen hundred years, and this of itself should be proof that the Bridegroom was Jesus, who alone was perfected on the spiritual plane, before the call of the church to be his bride.

Paul's use of the two figures is clearly shown in Eph. 5. Here he does not blend, but links these illustrations—the *body* and *bride*, and shows them to refer to the same class. He is here addressing "the saints which were at Ephesus, and the FAITHFUL (overcoming ones) in Christ Jesus." (Chap. 1:1.) In chap. 1:23, he likens the church to the human body, of which Jesus is the Head; and in chap. 5:22-33, speaking to the *same persons*, he likens the church to husband and wife, exhorting husbands to to love their wives, and wives to reverence their husbands, and thus exemplify the beautiful relationship between Jesus and his church. Verse 28 compares the *wife* to the *body*, saying, "so ought men to love *their wives as their own bodies.* He that loveth his wife loveth *himself;* for no man ever yet hateth his *own flesh*, but nourisheth it and cherisheth it, *even as the Lord the church.*" "For we (the same company—the church—the prospective bride) are members of his body, of his flesh, and of his bones." "For this cause (thus representing the heavenly union) shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh (one body). This is a great mystery, but I speak concerning *Christ and the church.*" Could words express more plainly that the figures body and bride are used interchangeably, referring to the same class?

When it is claimed that the title *bride* belongs to the class who are overcome by the world, and who do not keep their garments, etc., we object; we call attention to the fact that the Bride of Christ is everywhere spoken of as a "*chaste virgin*," and never as impure or in unholy alliance with the world (a harlot). But it is claimed that she comes out of Babylon! True, and who that is *out* and free did not come out of the Babylon or confusion? All, just as in the type *all* of typical Israel went into captivity, into literal Babylon, so here. It is well to read carefully the text, Come out of her (Babylon), my people, that *ye be* NOT PARTAKERS *of her sins*, and that ye receive not of her plagues. (Rev. 18:4.) This shows that the class who are called out and obey are *not partakers* of Babylon's sins, but *overcomers.*

In conclusion, since the Apostles urged the church as *soldiers*, as a *priesthood*, as *disciples* or imitators, as the *body members*, as *living stones* of the temple, and as "a chaste *virgin, espoused* to one husband"—Christ,* we believe that all of these expressions were but variations of the *same* call, and to the *same* class, because during this Gospel Age there has been but *one—the* high calling and all are "called in *ONE HOPE* of your calling." Hence these distinctive titles refer, not to different classes, but to the same.

* 1 Tim. 6:12; Heb. 3:1; 1 Pet. 2:9, 21; Eph. 4:15, 16; 1 Pet. 2:5; 2 Cor. 11:2.

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SUNDAY SCHOOL SUPERINTENDENTS

Inasmuch as this number of ZION'S WATCH TOWER will go to each of the ninety thousand Sunday School Superintendents of all denominations in the United States, it is proper for us to introduce our paper to them specially.

The special mission of ZION'S WATCH TOWER is to clearly and forcibly elucidate and present truth on all religious topics, without fear or favor of any except our heavenly Master. It is strictly unsectarian and follows no formulated creed. Its method—comparing Scripture with Scripture, we believe to be the correct one for the elucidation of truth. Thus getting God's own explanation of His will and plan, we realize that

"God is his own interpreter,
And He will make it plain."

While desirous of the esteem and fellowship of every child of God and loath to offend any, we yet stand ready to offend all, if a clear and forcible presentation of any Scriptural teaching shall have that effect. We discuss all Bible doctrines, not shunning the most abstruse—an uncommon thing among Christian journals. This feature makes our paper valuable to Sunday School Superintendents and Bible teachers, and advanced Bible scholars, in this day when infidelity is challenging nearly every doctrine held by the churches. Surely there never was a time when an open and fearless examination of every point of doctrine was so much more needed than practiced. An *intelligent* understanding of Scripture was never more necessary than now.

We desire to assist in this great work, and with others to raise up the standard of truth against error in every form. We make no claim to defend every theory and creed of Christendom—this would be impossible, since many of them contradict each other—but we endeavor to draw direct from Scripture its uncolored and unbiased teaching on all questions. Believing that the true basis of *Christian Union* is a correct understanding of God's Word, rather than an ignoring of differences, we seek for this.

This sample copy is sent you in order that if desired, it may be one of your assistants in seeking for Scriptural truth. We will send it on trial.

THREE MONTHS FREE

to all Sunday School Superintendents, teachers and Bible scholars. We therefore invite you to send in your names at once.

VIEW FROM THE TOWER

The fulfillment of Scripture prophecies as marked by the beginning of the return of Israel to Palestine, continues increasingly to have the attention of thinking Christians.

The following is extracted from a letter in an English paper by Mr. Charles Reade, the well-known novelist, whose remarkable conversion occurred last year.

THE PROPHETIC ASPECT OF THE JEWISH PERSECUTION

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to repossess Palestine, and indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes leading to a vast improvement in the condition of poor suffering mankind and of creation in general. Now, we have here in prospect a glorious event as sure as the sun will rise tomorrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the foible of mankind to assume that an *uncertain* date must be a *distant* one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend their humble co-operation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous—may it not be a *precursory sign*, and a reminder from Providence that their abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy, the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows open toward Jerusalem.

"Yet now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself, as to the reason.

"Two solutions occur to me. 1. Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they may think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2. They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

"But it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, *the Russian yokel has for years been selling to the Jews his summer labor in winter, and at a heavy discount;* but the improvident Russians have turned like wild beasts upon them, and out-witted lawfully, have massacred them contrary to law. Palestine can be colonized effectually from Russia alone, where there are three millions of Jews trembling for life and property; and the rest would follow. As to the second objection, history is a looking-glass at our backs. Whatever Jews *have* done Jews *may* do.

They are a people of genius, and genius is not confined by nature, but by will, by habit or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen; and supreme in all! In this history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help from any other nation at starting, *blessed will be the nation that proffers it;* and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money—whatever we are asked for. It will be a better national investment than Egyptian, Brazilian or Peruvian bonds."

Thus we see that from every quarter thoughtful minds are beginning to note the evidences of another great dispensational change. It is to be a gradual change from the Gospel Age into the Millennial Age. The former closes with a *night*, the latter commences as a dawning *day*. It is the day foretold by prophets when the earth and groaning creation shall be blessed and liberated from the effects of sin-blight, and death. It is the day in which "the Sun of righteousness shall arise with *healing* in his wings"—when the Great Physician shall heal and revive sin-bitten humanity. In him shall all the families of the earth be blessed.

"A thousand years, Earth's coming glory,
'Tis the glad time so long foretold;
'Tis the glad day of promise given,
Prophets foresaw in times of old."

The Gospel Age ends, not because it has *failed*, but because it has accomplished its object. Its object was to call out, select and perfect a small fragment of Earth's people—a "little flock" of overcomers of the world, accounted worthy to be exalted to a spiritual plane of existence and to share as the Bride of the Lamb of God, in his glorious work of blessing mankind in general during the incoming age.

Fleshly Israel was cast off from all special favor of God when this age began, and Paul assures us that when the work of selecting the spiritual church is complete, God's favor will again cover them as a people. (See Rom. xi: 25-32.) The fact that favor is now beginning to come to them, is therefore an incidental proof of our position—that we are in the lapping time of the two ages.

Encouraging reports of the progress of truth come to us from every quarter. Infidels and backsliders, and wholly consecrated saints are studying the Bible more than ever before, to see if these things in which we rejoice are the teachings of the Word of God, and are coming to say of the beauty and grandeur of God's plan and word as the queen of Sheba said of Solomon—The half had not been told me. No, dear friends, we do not pretend to have told you half of the goodness and love and power of our infinite Father, the God of all grace. We merely try to point you to the Word as the inexhaustible fountain of truth and knowledge, that together we might be able to some extent to comprehend with all saints the love of God which *passeth* knowledge. The more of our Father's character we see, the more we feel like exclaiming with Paul, "O, the depth of the riches both of the wisdom and knowledge of God."

And the more we come to appreciate God, and His Word and plan, the more our hearts burn with a desire to make it known to all men; especially to those dear children of our Father, who are yet as we ourselves once were, blinded by ignorance of the true teachings of His Word, and dwarfed and fettered by the traditions of men and creeds and theories of the sects. Praise God that the light is shining more and *more*, and others as well as we are being blessed by it.

As we each come to see the truth, if it has its legitimate and intended effect upon our hearts and lives, it will be our delight to use all possible effort in making known the glad tidings to others: Blessed is that servant whom his Lord when he cometh shall find giving meat in due season to the household. (Matt. xxiv.: 45, 46.) We should be specially interested in making it known to every consecrated child of God, many of whom are almost starved. You may have for the asking abundance of reading matter for free distribution.

A very large edition of this issue has been sent out in hope of awakening thinking Christians from the lethargy and worldliness which has so largely overspread Christendom. The topics presented will be new to many of them, and we trust that all thoroughly consecrated readers will test it, and decide on its truthfulness, not by their prejudices, not by any sectarian creed, but by the Word of God, the only proper and infallible test; remembering, that the cause of divisions or sects is, that each party defends its *creed*, instead of laying aside tradition or accepting the harmonious testimony of Scripture.

We subjoin a few of the many letters constantly coming to hand, that you may know of the deep interest being felt among thinking Christians.

NOTTINGHAM, ENGLAND.

MY DEAR SIR—Permit me, though a stranger, to assure you that I can never feel sufficiently thankful that out of the thousands of copies of your book, "Food for Thinking Christians," distributed in this town, a copy fell into my hands; apparently it was the merest accident; but really I regard it as a direct providence. It has thrown light upon subjects which have perplexed me for years, and has made me feel more than ever what a glorious book the Bible is, how worthy of our profoundest study. At the same time, I came from the study of your book with the conviction that a very large proportion of the theology of our churches and schools is the merest scraps of human notions, and that our huge *systems of theology*, upon the study of which some of us have spent so many laborious years—only to be the worse confused and perplexed—are infinitely more the work of mistaken men, than the inspiration of the allwise God.

However I may differ from the book in a few minor details, I found the main argument to be resistless, commending itself to both my head and my heart. Again let me thank you on my own behalf for the good I have received.

I find at the close of it you make an offer to send copies to any who have reason to believe they can make a good use of them. In my church and congregation there is a number of intelligent persons who are interested in the second coming, and who would be only too glad to read your book. I could distribute seventy copies with advantage. You say, "Ask and ye shall receive." I have faith in your generosity. Believe me to remain, Yours most faithfully,

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MT. CARMEL, INDIANA.

MY DEAR BROTHER—I have long felt a desire for some communication in reference to those blessed matters that make us one in our Supreme Head. I have been made better acquainted with the way of life recently. The new food has revived my slumbering spirit and given me a keener desire for a knowledge of the Word of God, and better understanding of his ways and dealings. I have been so absorbed with these delightful matters that the things of this present life sink into comparative insignificance. I can now comprehend the Apostle's exclamation, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his righteous acts and his ways past tracing out." How privileged and responsible are those who are made watchmen upon the towers of Zion, to give warning, guidance and instruction to those who are seeking and willing to accept truth at all hazards; pointing out to us the dangerous reefs and rocks, and the hidden shoals and sandbars.

O that all would search for and receive present truth, with all its joyful satisfaction and the comforting assurances and instructions constantly afforded—the near or full completion of the Body of Christ to spread universally the "*good tidings of great joy;*" the presence of the glorious Head of the Church, the grand *parousia*, the returning. Blessed thought, can anything be more exhilarating than these and other kindred blessed assurances. Haste, haste, thou blessed time of glory when the anointed one shall reign and all powers but his shall end. . . . .

Truly your brother in the Lord.

GOD'S "LITTLE WHILE"

[This article was a reprint of that published in issue of July, 1879, which please see.]

DEAR BROTHER RUSSELL: I would take it as a favor if you would continue the TOWER to me. I had the hope of being able to send my subscription, but I see that I will not be able for some time. The monthly visits of the TOWER are so highly prized by me that I would feel the want of them very much. They are my only comfort now, being cut off from all the sects called churches. It gives me much pleasure to inform you that I met with four sisters and six brothers in this city twice within the last month, and we purpose celebrating the Passover. Hoping the Lord will bless his own work, I remain

Your Brother in Christ, ———. *Glasgow, Scotland.*

CHRIST'S DISCIPLE

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

Would ye be My disciple? Consider again;
Can ye follow My footsteps through trial and pain?
Can ye throw away pleasure, and glory, and fame,
And live but to honor My cause and My name?

Can ye turn from the glitter of fashion and mirth,
And dwell like a pilgrim and stranger on earth,
Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless?

Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches, nor answer again?
Can ye pray that repentance to life may be theirs
Who've watched for your falling, who've set for you snares?

When you hear I am come, then, can you arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet Me where'er I may be,
Though ye come on the waves of the storm-crested sea?

When I call, can ye turn and in gladness "come out"
From the home of your childhood, the friends of your heart?
With naught but My promise on which to rely,
Afar from your loved—can ye lie down and die?

Can ye take up the cross that was heavy for Me,
The scoffing and scorn, My disciple to be?
Blest Saviour, Thou knowest the weakness of man;
With strength that Thou givest, we answer, We can.

—*Sel.*

LIFE AND DEATH

"See, I have set before thee this day life and death." Deut. 30:19.

These were the words of Moses to Israel when he had delivered to them the law of God, promising life to the obedient, and threatening certain death to the disobedient. Accompanying these solemn words through Moses, we have also the affirmation and exhortation of Jehovah through the prophet Ezekiel (33:11), "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his evil way and live: Turn ye, turn ye, for why will ye die, O house of Israel?"

The same alternative had been placed before Adam in Eden, and through his transgression, the sentence of death had already passed upon all the race; and there could be no release from that sentence until a ransom or substitute had been given, and no redeemer had yet appeared.

The above words follow the giving of the law to Israel; But, God knew that his law was the full measure of a *perfect* man's ability, and that therefore, it was impossible for Israel to keep it. Was it then mere mockery for God to set before them life, when he knew they could not attain it? and to present death as a possibility, when he knew it was certain?

In view of the fact that not one gained life under that law, it would certainly appear to be mockery, were it not for the fact that further enlightenment through New Testament teachings, proves Israel to be a typical people [See "Tabernacle Teachings."] Israel is seen to typify the world of mankind; and the sin-offerings, sacrifices, atonement, etc., made typically for them, prefigured the real and effectual sacrifices and atonement made for the whole world.

So we must regard this promise of life, and this warning of possible death, as given to the whole world through Israel their type. When? when the law in full is given and expounded to the whole world, by that Great Prophet of whom Moses was a type, (Acts 3:22; Deut. 18:15.)—the Christ, head and body—in the in-coming Millennial Age. When they thus receive that law, the first death will have been passed, and because of the ransom given they will have been awakened from it, to have the privilege of running for life as individuals; released from the former sentence or condemnation which came on them through Adam. They may then run for life with the full assurance of obtaining it, if they run lawfully. Yet that there is a possibility of failure is proved postively by the words of Ezekiel 33:11-16, to all those who believe God true, and not a mocker.

We see then that the Millennial Age is the world's appointed Judgment Day. Then the final issue of life and death will be before the world. But we have learned further, that not only is Israel a type of the whole world, and God's dealings with them typical of his dealings with the world in its day of Judgment, but we learn that Israel is also typical of the Gospel Church in this day of Judgment. (See "Tabernacle Teachings.")

Since the Gospel Church enters upon its reward before the world's judgment begins, it is quite clear that our judgment must be finished before that time. In other words, our judgment must be finished within the limits of this present life. Death ends all opportunity for those who have during this age, consecrated themselves entirely to God. Solemn thought, that every moment we stand before the judgment seat of Christ. Before *us*, are *now* placed the FINAL ISSUES of *life and death*, which will in the future be placed before the world.

"See, I have set before *thee* THIS DAY, *life and death.*"

True to his diabolical character, the great deceiver is specially busy now among the consecrated, as he will be with the world when loosed for a little season in the end of their pudgment day (Rev. 20:3.). His object now, as it then will be, is to deceive those running for life, and if possible, to deprive them of it. He cannot then, nor now, deceive those trusting implicitly in the word of the Lord, with full purpose of heart to serve and obey him; but those not so trusting and not fully so disposed, he will deceive, not as to what is truth, but as to what the result of such a course will be. He will repeat the lie given in Eden, "Ye shall not surely die." (Gen. 3:4), reasoning variously as emergencies require:—with some, that God is too good to pass the sentence of death again, and that even if he should, he would rescue them from it as he did from the Adamic death. And as an angel of light he will praise the goodness and love of God and attempt to prove how it will overlap and overpower his justice. Others, he will deceive as to the nature of death, attempting to prove it a blessing in disguise, or a necessary step in an evolution to a higher nature, or a symbolic expression to imply the destruction of evil, or what not? Anything but the dread penalty of wilful sin as set forth in the Scriptures to be *total extinction of existence.* He will also attempt to deceive as to the merit and efficacy of the ransom, without full recognition of which, God has declared that none may have life. Acts 4:12.

All these various deceptive devices which wil be brought to bear upon the world in the end of their judgment day, after they have been fully enlightened, tasted of the good word of God, and the powers (opportunities and advantages) of the world to come, are now being advanced among those now on trial—consecrated believers. Are such able to meet them? If not, we must charge God with unfaithfulness in leaving his sheep unprotected among the wolves. But no, God is true, and it is not possible to deceive his elect—those who still maintain a full purpose of heart to trust and obey him. His truth, our "shield and buckler" is made so plain now that no *such* child of God can fail to see it, and to rest in it.

Hear further the words of the Prophet: "I command thee [spiritual Israel now—the world in the age to come] *this day* to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live. . . . . But if thine HEART *turn away, so that thou* WILT NOT *hear*, but shalt be drawn away [deceived or allured] and worship other Gods and serve them; I denounce unto you this day, that ye shall surely perish. . . . . I call heaven and earth to record this day against you, that I have set before you *life* and *death*, blessing and cursing, therefore choose life." Deut. 30:15-19.

Not from such earnest words of warning would any reasonable mind gain the idea that death, from which Jehovah says "Turn ye, turn ye, for why will ye die" and again "As I live, I have no pleasure in the death of him that dieth"—is a blessing, a death to sin, or a necessary step by which to gain a higher nature. Could any of *the elect* (those in the right condition of heart) be so deceived? Nay, if any are deceived, the fault is chargeable to themselves, and not to God.

It is a duty imperatively demanded of the watchmen on the Tower of Zion today, not only to point out to Spiritual Israel the blessed and inspiring promises now nearing fulfillment, but also to warn of present and approaching danger. If any of those whom God hath placed in such positions

of trust, fail to watch or to warn, their blood shall be required of his hand. True, none will be lost solely on account of the watchman's unfaithfulness, but on account of their own unfaithfulness. The watchman nevertheless will be held to account as though all depend on his warning.

In obedience to his high trust, Paul thus faithfully warned the church, and pointed out in language that cannot be mistaken by unbiased minds, the blessing and cursing, life and death, set before us. Heb. 10:25-31.

Another device of the adversary in this critical hour, is to endeavor by sophistry and deception, to diminish the incentive for which we run the "Narrow Way"—making it appear that there is little advantage to be gained by such sacrifices as we are required to make—representing that only mere selfishness can see in the word of God a prize (the divine nature) for the Gospel Church above what the world shall share. Of course the inference is, that it is folly to thus run for what the world will in due time get without such exertion.

"Christian, be on thy guard,
Ten thousand foes arise;
The hosts of death are pressing hard
To draw thee from the prize."

MRS. C. T. R.

KNOWLEDGE IS LIBERTY

When Luther discovered how fully Papacy filled the picture given by Paul in 2 Thes. 2:3-8, and the symbols of Rev. 17, he felt justified by that knowledge in publicly denouncing that system. The knowledge gave him the *liberty* to thunder the truth of God with all its power against the Vatican. God gave the liberty by giving the knowledge, and Luther would have been unworthy the knowledge and the honor of being the Lord's mouthpiece, had he been too cowardly to speak, though Papacy was the system then recognized and respected by the world.

Knowledge of truth and of law was the ground of Jesus' *liberty* in denouncing the doctors of divinity in his day as "blind guides," etc. It was Paul's knowledge of Christ's having made an end of the law, that gave him *liberty* to announce the end of the necessity of circumcision in the flesh, and that authorized him to say of the Jewish holy days and Sabbaths that they were merely *shadows*. (Col. 2: 17.)

And some wonder at our liberty in speaking of many things similar to the above, viz., that as an organization the nominal Gospel church is rejected of the Lord, as was her type, the Jewish church; that we speak so confidently of the tribulation coming upon her, and apply the words "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"; that we apply some of the symbols of Revelation without a question to her; that we so unhesitatingly and fully accept the exceeding great and precious promises of Glory, Honor, Immortality and Divinity. They wonder that we brethren are not in darkness, as most are, relative to "the day of the Lord" in which we live (1 Thes. 5:4); that we lay any claim to a knowledge of "things to come" which Jesus told us would be an evidence of our being sons, led by the Spirit of God. (John 16: 13.)

But the *liberty* which we exercise is inspired by a knowledge of and belief in the word of God. "Ye shall know the truth, and the truth shall make you FREE." (John 8: 32.) And as in Luther's and Paul's day, so now those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge, and consequently they are left in darkness. Jesus says, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.)

"HOW READEST THOU?"

LUKE X. 16.

'Tis one thing now to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Whilst others read it without common care,
With no regard to *how* they read nor *where*.
Some read it as a history to know
How people lived three thousand years ago.

Some read to bring themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read—or rather in it look,
Because, perhaps, they have no other book.

Some read the blessed Book—they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the book they bend
To make it suit that all important end.

Some people read, as I have often thought,
To teach the Book instead of being taught.

NOT ASHAMED OF THE GOSPEL

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."—Rom. i. 16.

These words like all of Paul's words in general, are fitly spoken and are like "apples of gold in pictures of silver. *Gospel* signifies good tell, good news, glad tidings, something to make one rejoice and be glad; it must have been something of very great importance, something far-reaching in its nature, something supremely grand and glorious, for it had wrought a most wonderful change in Paul. He had not always been of the opinion which he now expresses, for he had persecuted those of "this way" even unto strange cities, and when they were put to death he gave his voice against them.

What had caused this change in the mind of the apostle?

Surely the gospel had not changed in its character; no, but he had become better *acquainted* with it. That is the way it ever is with the world: the better they are acquainted with the gospel of Christ, the better opinion they have of it, and the higher they value it. Paul was expecting soon to visit Rome, that imperial city, the mistress of the world, and of course if he spoke in public he wished to talk about something which he was not ashamed of, and this he declared was the thing: "I am not ashamed of the gospel of Christ." Paul proved the truth of his assertion not only by his words, but by his actions as well.

The mighty mind of Paul, in its natural sweep immense, saw THAT in the gospel of Christ which was infinitely above and beyond everything else. If he could have seen how man, through the blinding effects of pride, and superstition, would have finally come to *consider* the gospel of Christ—if he could have stood upon the orthodox platform of *our* day and have looked out upon the pile of "wood, hay, stubble," which is built on the foundation, Christ, can any one suppose he would have been able to say he was not ashamed of it? If the "moth-

er church," which is proud of calling him her patron saint, and after whom many of her churches are named, should through some of her dignitaries expound to him the doctrines of penance, papal succession, confession of sins to the priest and absolution, the state of the dead in purgatory, etc., can we suppose that he would indorse them and say of *them*, "I am not ashamed?"

If some one were to represent to him the doctrine of *predestination* as held by our Calvinistic brethren, and undertake to prove it by Paul's own writings in Rom. viii. 29, 33: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," etc., and again in Rom. ix. 15, 24: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," etc., and conclude from it that God from all eternity planned to bring into being a few, favored with advantages of every sort—birth in a Christian land, surrounded by Christian influences, and upheld by Christian associations and the particular favor of God; but the *large majority* by the same eternal decree were born in the darkness of moral night and bound by the strong cords of corrupt hereditary taint and association, and although they may have dim perceptions of God and truth, and may desire to know him, yet, though they may groan and strive, and turn their tear-dimmed eyes toward heaven, with untold longings, yet they shall go into a night of eternal anguish, "without one cheering ray of hope, or star of glimmering day," and the righteous from their exalted seats in glory shall look on this display of God's wisdom, and justice, and power, and praise him for this manifestation of his love. Would he say, "I am not ashamed"?

This has its good features. It shows God's omniscience. This would be our ideal of a great God were it not that it lacks three essential qualities of greatness, viz.: mercy, love, and justice. None of these qualities would be manifested in bringing into the world billions of creatures irrecoverably damned before birth and mocked with protestations of love.

Is it possible that any thinking man can suppose that Paul would endorse this—that *this* was what he was not ashamed of? But would he look with more favor upon the view of our Arminian brother, who should say to him: that although the decree was made as our Calvinistic brother has stated, yet the *provision* was for all to be saved, the ransom was provided for all, but the secret of it is in the words of Jesus, ye *"will not* come unto me that ye might have life." The table was spread and bountifully provided for *all*, but they "would not and made light of it;" not taking into account the fact that more than nine-tenths of them *never knew* that there was any supper provided for them; that is to say, that Infinite Wisdom decreed that a certain number only should be informed of it, and be at the table, but had it set for ten times as many as he *knew* would be there to sup, and *because* they were *not* there, consigned them to eternal torment. Acting upon this basis of reasoning, if such it is, our Arminian brethren have sent as many missionaries as possible to tell the starving millions that there *is* a supper provided so that the poor creatures who are fortunate enough to hear of it may come and *welcome*, but those who do not must starve.

But *this* when looked at squarely, our Arminian brethren cannot see to be very *good* news, and so sometimes they conclude (though not in a very orthodox way) that these unfortunate millions who never heard of the gospel, will be provided for "in SOME way or other," (a good conviction). Can we think *this* is the gospel which Paul had in mind when he said, "I am *not ashamed* of the gospel?" *Nay, verily!*

But there is still another view that has seemingly strong scriptural support, and *this* includes *all* men; this surely is a free gospel and *universal*, and Paul is supposed to be *its* strong supporter, for he has given that which is the key note in the promulgation of it, viz.: "As in Adam ALL die, EVEN so in Christ shall ALL be made alive." 1 Cor. xv. 22. So our Universalist brother infers from this that in *some way*, in the hour of death, or before, or after, by some means, whether sinful or holy, everybody, everywhere shall be saved; and why not? He says, Did not Christ by the grace of God taste death for *every man?* And if so did he die in vain for *any* man? But our brother of this opinion would not probably dwell with as much satisfaction upon the passage, Without *holiness no man* shall see the Lord, Heb. xii. 14, and would prefer that murderers and pickpockets should occupy a separate apartment in the "many mansions." (Here again *conviction* almost arrives at truth).

Now candidly, can we suppose that these views, which we think, in a plain-spoken way, we have fairly represented as being the views held by the churches in general, regarding the gospel, are the views held by Brother Paul when he uttered the words we have referred to? We *cannot* think so, and we *do* think that *few*, if any, who reflect are *perfectly satisfied* that either of these were the views which he held. Then do you stand back aghast and say: Can it be possible that all this is error that we have been taught so long, and that has so much seeming support from the Bible? Do you say *impossible?* Then *which* is your choice, and which *is good news to you?* Can you walk out beneath the starry heavens at night and looking up into illimitable space among the exhibitions of infinite wisdom and power, and there alone in the presence of God lay your hand upon either one of these dogmas and say, *I believe* THIS is the gospel of Christ, of which Paul was not ashamed?

Well, my dear brother or friend, these dogmas are not *all* errors, neither are they *all* truth. Like the confederation of States, to which has been proudly attached the term "E Pluribus Unum," so the truths of the gospel of which Paul was not ashamed are "E Pluribus Unum," i. e. *one* composed of *many*. We understand then that the gospel, of which Paul spoke, embraces in its scope many of the ideas held by each of our brethren to whom reference has been made, and for whose opinions we have *respect*, but we cannot think that either of them is complete alone, and we believe that *either* of the churches who think that *its* plan or creed is the *only* and true one, while so much at variance with the others, has done much to make the man of the world who is uninformed reject the instrument (the Bible) upon which he thinks so many *variant* tunes can be played. With force then the question recurs to us: What was the gospel or *good* news of which Paul was not ashamed? What was the great and glorious *thought* connected with the gospel that he had in mind?

Paul's was a critical and calculating mind, and his inspired thoughts were stamped with that peculiarity. He *"reckons"* about his sufferings; he *"counted* all things loss," etc., etc. In this case he is "not ashamed of the gospel," *for* (the *reason* that) it is "the *power of God*," something above and beyond all human institutions, something that the world, the mind of the natural man never would have thought of, something supernatural, yes, and something from which the mind of man (if left to itself) would soon wander; and that is evidently why these truths have been torn asunder, and the different parties in the church have each taken a piece, and upon it built a superstructure of its own, much of it the "wood, hay, and stubble," to which Paul refers in 1 Cor. iii. 12. Each of these, according to our understanding, has already begun to be swept away or to be burned up, and "the day" which "shall declare it" is even *now* begun we fully believe, (vs. 13). We feel convinced that the fire which is to consume the world (of error) is even "now kindled."

But, says one, where *is* the disagreement? Do we not all believe that this gospel is the power of God unto salvation? (To every one that *believeth*, our Arminian brother breaks in, but he must wait a little). Well, they *say so*, but in *practice* deny it. Our Calvinistic brother says *"unto* salvation," and adds (in creed) of a *few*, and unto damnation of the many, *i. e., power* to save all, *will* to save a few. Our Arminian brother can emphasize the *will* of God to save, but whispers the *power*, for O! man opposes *His* will. Our Universalist brother can declare aloud *both will and power*, and take *all* into *glory*.

Let us illustrate the difference between our brethren, and suppose three natives of some foreign land, who were totally unacquainted with the design or nature of the national emblem, "the stars and stripes," were to call at different times upon the American Consul in that land, and he was to present to one a portion of the flag as a memento, having only the *red*, at another time, to another one, a portion having only the white, and still another having only the *blue*, each might suppose that his portion represented in color the *whole*, and contend that because the representative of the nation gave it to him, he was sure that was the true color, and so of each of the others, while the fact would be that each was right in supposing that he had the true color, but erred in the supposition that he had the *only* color, when it was composed of "red, white, and blue," and that in a *specific proportion*.

Now, our Calvinistic brother sees *so clearly* that predestination is taught in the scriptures, that he *cannot* see that there is *a* universal salvation; and our Arminian brother sees *so clearly* that there is salvation *provided* for all, that he cannot see that there is clearly taught the doctrine of predestination and election; and our Universalist brother sees *so clearly* that *all* will be saved, that his conception of God's *Love* overrides that of His *Justice*.

But, says one, you seem to agree with each, and disagree with each; how is this? They cannot all be right and wrong at the same time. Well, not altogether right, but partly so, as in the illustration. We are glad to see that each has enough ground for his belief to awaken our sympathy and *respect*. Respect for what Paul would have been ashamed of?

No, we did not say that Paul was ashamed of these brethren, but of the doctrines or creeds that have come to be considered the gospel.

Well, says our Calvinistic brother, is not Predestination or Election clearly taught in the Scriptures?

Yes, my brother, yes. Well, says my Arminian brother, is not *free will* as clearly taught? Yes, my brother; we so understand.

And is not *universal* salvation as clearly taught? says my Universalist brother; and we answer, We think and *believe* so.

Perhaps all of these brethren, including the Papist brother, cares to hear no more; if so, perhaps some "fool for Christ's sake" will, so we will say on and consider the last question first. We consider our Universalist brother's text, "*As* in Adam *all* die, *even so* in Christ shall *all* be made alive." 1 Cor. xv. 22, as unanswerable as regards the *universality* of salvation: If there were not another text in the Bible to teach it, *that would.* It seems to us that nothing can be plainer, and for this reason other Scripture somewhat obscure must in some way harmonize with it, and so of each of the other texts quoted by our brethren as teaching the doctrines of "Election" and "Free will," or Arminianism. In the above text, we think no one would undertake to make the word "all" in the second place mean *less* than in the first, especially when the first is followed and the latter preceded by the words *"even so."* The misunderstanding seems to be as to the kind or *mode* of life. "As in Adam *all* die;" *how* do all die by Adam? To answer it correctly, first conclude how all *lived* by Adam. Not *spiritual* life, was it? *Human* life and its *continuance* CONDITIONED on obedience, was it not? Then he (and *all represented in him*) lost no more than that, and *"even so"* he (and *"all" represented* in him) will be made alive by Christ, the *second* Adam. But, says one, is that *all* the life we get through Christ? That is all the *universal* salvation we can *find* held out to mankind in the Bible, and *that* we think is *"very good."* God *said* it was, but thank God there is something *more*, but if any *wish* to stop there, God has *predestinated* to *let* them, but if they have heard of the *higher* life, and *neglected* so great salvation, theirs will be an irreparable loss.

Then, you think, says one, that there are different *degrees* of salvation? O, yes; let us read on a little further (23d ver.): "But every man in his own order. Christ the first fruits afterward they that are Christ's at His coming."

Having seen that there are orders or ranks of being, as is also shown by the apostle in the 39th verse and onward, we can see that it does not follow that because all are made alive through Christ, they will *therefore* come *finally* to the *same kind* of being, but are brought to life and take position according to "order," for "As is the earthy, such are they also that *are* earthy; and *as* is the heavenly, such are they also that are heavenly." (ver. 48).

With this view, that there are different orders, and that *all are* brought to the restoration of what was lost in Adam, we can see how there may be a *will* in man to gain a position in any given *order*, and how there may be a selection, "Election," or "Predestination" (whichever you choose to call it) of God from among his creatures of those who are qualified or fitted for the different grades, orders, or ranks of being. He has *predestinated*, or established a *law*, that, "to those who by *patient continuance* in well doing SEEK for glory and honor and immortality, eternal life" *shall be given.* Rom. ii. 7. "But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish to every soul of man that doeth evil," (verses 8 and 9). Now *who* disobey? Those who *know* the truth surely. You do not consider your child as disobedient until it transgresses a known command; neither does God, for "like as a father pitieth his children so the Lord pitieth them that fear him." Many fear him who do not know much about him, and do not know what is commanded, or whether he has commanded anything or not. Such cannot, of course, obey the truth, nor come under wrath, but will come to life (not eternal), the life in Adam without any will or choice of theirs, and restored to *that measure*, through the second Adam without will or choice of theirs. It was for this purpose that "He by the grace of God should taste death for *every man.*" Heb. ii. 9. And God commendeth his *love* toward us, in that while we were yet sinners Christ died for us. Yes, "WHEN we *were enemies* we were reconciled to God by the death of his Son." Rom. v. 8-10.

But does some one say, Very well; but Paul says here of the gospel, that it is the power of God unto *salvation* to every one *that believeth?*

Ah, but brother, now you are reaching that point in the mind and teaching of the apostle in which is embraced another rank or "order": the power of GOD UNTO; we do not imagine that the power of God is staid at all when man is brought back to the Adamic condition; that is, to a *reconciled* condition; he lost that life without previously knowing the nature of sin or death. True, God *told* him, but like children without experience, they disobeyed, and his posterity die for it, or because of it; whether they sin or not they all go down in death because of the sin of Adam which "taints us *all*," and come up because of the righteousness of Christ that restores us *all.* We die on *Adam's* account, and live again on *Christ's* account. Now brought back to the Adamic condition we are reconciled to God. Well, is there anything more for us? Yes, hear the apostle again: *"Must more* being reconciled we shall be saved by his *life."* 10th verse. What! Saved *more?* Yes, *much* more by the power of God *unto* salvation. Will all men be saved *much* more? We are sorry to part company with any, but though this is a blessed *restored* condition, yet we shall have to leave on this plane those who do not believe, for this *much more* salvation is to every one that *believeth.* Now my Calvinistic and Arminian brothers, stand by and see the beauty of those texts which you have had to stretch and twist so. You need not stretch them now; they are all right and *true.* "Whom he did foreknow" would be *fitted* by desire, and faith, and continuance in well doing, each and severally for the different orders "he predestinated" them to, and so this gospel, GOOD news is the power of God *unto* salvation to every one that *believeth*—to the Jew first and also to the Greek." Why to the Jew first? ("He is not a Jew which is one outwardly," "but he *is* a Jew which is one inwardly" Rom. ii. 28-29), because he *believes* first, *here*, in time to reach the *great salvation.* Dear brethren, let us *desire more*, study God's word *more*, believe *more*, and have the *"much more"* salvation. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed* them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. ii. 9-10.

J. C. SUNDERLIN.

THE ROYAL PRIESTHOOD

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. ii. 9.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father! to Him be glory and dominion for ever and ever." Rev. i. 5, 6.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 10.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6.

The above scriptures clearly teach that a part, at least, of our work in the future will be to officiate as the priests of God. As the work of a priest is one of intercession and of instruction in righteousness, they clearly prove that the glorious work of evangelization will go on after the resurrection has taken place. The fact that these offices of "king" and "priest" will exist, logically implies that there will be subjects to rule and learners to teach; otherwise the names would be meaningless and the titles an empty sound.

It is held by some that the reign of the saints will consist of a very brief "reign of terror," during which—with Jesus at their head—they will trample their enemies into the dust and utterly destroy them. We thank our dear Lord for a better hope. Our work will not be one of destruction, but of salvation. We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. "For, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9.

What a blessed prospect! what a glorious calling!

Who that is imbued with the spirit of the Master; who that has but *tasted* that the Lord is gracious, could desire more agreeable employment than to show forth the praises of our Saviour King, to those sitting in darkness? to bind up the broken-hearted? to proclaim liberty to the captive? to give beauty for ashes and the oil of joy for mourning?

"To tell the old, *old* story
Of Jesus and His love?"

To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose.

Many a struggling believer, trying hard to overcome, buffeted by the enemy, tried by friends, weighed down by hereditary weaknesses in self, discouraged and faint, has cried out, from the depths of a loving heart: "Why, O! why this suffering? why this severe chastisement?" Let us glance for a moment at the pathway trod by the Master—our forerunner—and we shall find the answer.

"So, also, Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art my Son. . . . . Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared: Though He were a son, yet learned he obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. v. 5-9.

"For it became Him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Wherefore in all things it behooveth Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. ii. 10, 17-18.

"For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv. 15, 16.

The reason, then, that the Church is called on to fill up that which is behind of the afflictions of Christ is, that all the body, in like manner to the Head, may be trained to perfect sympathy and to perfect obedience through suffering. In this present time, we in all our troubles come to our compassionate High Priest with boldness, realizing that He, having been partaker of flesh and blood, can truly feel for us and pity us; so in the age to come, we, the promised seed of Abraham, through whom all the families of the earth shall be blessed (compare Gen. xii. 3; Gal. iii. 14, 16, 29;) shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, to encourage them in the way of life.

Shall we shrink then from our cross? Shall we seek to put away the bitter cup that is sometimes pressed to our lips? Surely not! 'Tis a loving hand that presents it; 'tis a loving heart (infinitely loving) that sees the need of it. It is but the Master fitting us for His work; training us for the priesthood; teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we shall be given authority. (Luke xix. 17, 19.)

Courage, then, my Christian brother or sister, seeking with weary step to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp rock a milestone, hurrying you onward to the goal. Let every advancing step be a "Nearer to Thee": every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon—very soon—you may wear the Crown.

"It is a faithful saying: *For if we be dead with Him, we shall also live with him; if we suffer, we shall also reign with Him.*" W. I. Mann.

CONSECRATION TO A WORK

[This article was a reprint of that published in issue of January, 1882, which please see.]

CONSECRATION

Submission is a strong word, consecration still stronger. Surrender is cessation of resistance, consecration a transfer of all we are and have to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Saviour; present, active and efficient in all the minutiæ of life. There are degree of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities and opportunities arise and await disposal, and Christ is revealed in new relations, making new demands, offering new privileges; and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ and receive all of Christ, claims fresh attention. Many commit spiritual interests to his care and worry on alone with temporal concerns; they trust him to save their souls, but hesitate to ask his aid in business: accept daily grace, but doubt respecting daily bread, rejoice in Christ as Saviour, but fail to apprehend him as a brother, a companion, a present, constant friend. Consecration is not absolutely perfect until the fulness of our Lord is perceived and received, and the fulness of life is devoted to him, for every revelation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fulness of Christ and the fulness of man.—*Sel.*

A SHORT SERMON FROM A FAMILIAR TEXT

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

We learned this text so long ago, some of us in childhood, and have heard it so often, that we are now apt to read or hear it without noticing its breadth and depth.

"God so loved."

Is this true? Orthodoxy says it was Jesus that so loved the world. The Father did not love them; no, he was angry, very angry with them, because Satan was too smart for him. [We feel ashamed to have to write such an idea] But Jesus loved us, and threw himself between us and his angry Father, and thus received the fatal blow; at least it would have been fatal to us, but Jesus being God, could not really die, and so arose when he wished to.

How much better to believe that "God commendeth his love toward us, in that while we were yet sinners [*enemies*, verse 10] Christ died for us." (Rom., 5: 8.) "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John, 4: 10.)

"God so loved the WORLD."

What! the *world?* the *whole world?* This would be blessed news indeed, if true. How is it? The nominal church teaches that only those who believe before the second coming of Christ—probably not one in one thousand of the world's inhabitants so far—can be saved. God's Word tells us that through the Abrahamic seed shall "all the families of the earth be blessed." (Gen., 12: 3.) What if the promise has not been fulfilled as yet? Can we not wait God's time? Paul tells us that God "will have ALL men to be saved [from the Adamic death] and *to come unto a knowledge of the truth.*" What truth? That Christ Jesus "gave himself *a ransom for* ALL, to be testified *in due time.*" (1 Tim. 2: 4, 6.)

"He gave his only-begotten Son."

This phraseology brings us into conflict with an old theory, viz., Trinitarianism. If that doctrine is true, how could there be any Son to give? A begotten Son, too? *Impossible.* If these three are one, did God send himself? And how could Jesus say: "My father is greater than I"? (John 14:28.)

"Whosoever believeth in him."

Whatsoever is not of faith is sin; and the promises are only to believers. But does it seem reasonable that God so loved *the world* and yet made provision for only one out of a thousand, allowing the rest to remain in heathenism to perish? The Word says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14.) They could not, but our loving Father has provided a teacher in that glorious Anointed One—Head and body—who is "the true Light which lighteth EVERY MAN that cometh into the world." And thus shall *all men* "come unto a knowledge of the truth." Understanding this, Paul could say: "The Scripture, *foreseeing* that God would *justify the heathen through faith,*

preached before the gospel [good news] unto Abraham, saying: In thee shall *all nations* be blessed." (Gal. 3:8.)

This is good news indeed.

"Should not perish, but have everlasting life."

So-called orthodoxy would paraphrase this sentence thus: Should not live forever in hell, but have everlasting life in heaven. Webster gives the primary meaning of "perish" as "*to die, to lose life, in any manner.*" But, says some one, Jesus did not speak English, and the translators may not have given us a good equivalent for the Greek. Well, Liddell and Scott define the original word "*to destroy utterly, kill, slay, murder.*" The text really defines its own meaning by placing "perish" as the opposite of "life." Life, everlasting or eternal, is promised only to the pure. Our Father intends to have a clean universe, and has commissioned the Son to do the work for him. This he will do, throwing light into every dark corner, washing, scouring, and polishing every vessel that can be made available for the Master's use, hanging every one in its proper place, sweeping out and "*utterly destroying*" the rubbish, but evidently saving and blessing with life everlasting by far the greater portion of mankind, so that the saved will be the rule, and the lost the exception. W. I. MANN.

RUN TO DEATH

I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around, evidently excited with deep interest, was the "great crowd of witnesses."

They were *well along* in the course, but the attention of the one somewhat in advance of the other is *diverted* for a moment by a flower or some shining object that has been thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it; evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great *rejoicing* is apparent among the multitude, at the *persistency* with which the victor has reached the goal: Ignoring every thing else, keeping the prize *only* in view he finally won it. I thought, That is a true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we see acted upon the stage of life. But how appropriately and timely the emphasizing of the thought just now. How faithfully that little shining object, whatever it may be, represents the besetments in the path of the one who is running for the prize of our *high calling.*

How insignificant compared with the *prize* and the *honor* at the end of the course. But unless watchful we shall hesitate; one *moment* may cost *all*, and many make delay sufficient to reach the Judge's stand *too late.*

What's that in your path? A little worldly praise? Disdain to notice it, it is of *no* value whatever; you are worse off with it than without it. At another point do you see an avenue to wealth? Never mind; it would not be *abiding* if you had it. *Press on.*

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again? Don't think of them, only to hope you will never be encumbered with them more. Do you say or think: "I fear this race will be the *ruination* of all my worldly prospects?" Of *course* it will so far as having any pleasure in them is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. *Press on.*

But do you say: "Why, there's my reputation right there in the *dust.*" Poor fellow! how sorry I am you noticed it; but it's only the reputation you *once* had. Don't you *know* that *none* of those who are *noted racers* on this course have any *reputation?* The greatest racer who ever stepped on it "made himself of no *reputation.*"

But do you say: "This awful run will be the *death* of me"? Yes; of course it *will;* but you are a poor culprit under sentence of death *anyway*, and if you undertake to *save* your life you will lose it, but run yourself to death and you'll have a life that *is* everlasting, and *more—immortal.* Don't be foolish *now. Press on.*

"A heavenly race demands thy zeal
And an immortal crown."

J. C. SUNDERLIN.

THE CHURCH WALKING WITH THE WORLD

The Church and the World walked far apart
On the changing shores of time,
The world was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space."
Said the World, with a kindly air;
"The road I walk is a pleasant road.
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure, white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wines;
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "Without doubt you are right, sir;
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said
"I am rich and my goods increase;
I have need of nothing, or aught to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said, aside—
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church
From Him who sat on the Throne,
"I know thy works, and how thou hast said,
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before My face;
Therefore I from My presence, cast thee out,
And blot thy name from its place." —Selected.

THE EKKLESIA

[This article was a reprint of that published in issue of October, 1881, which please see.]

"THE PRECIOUS BLOOD"

"Blood, blood! strange, why so much about blood in the Bible?" said Mr. M——— one day, laying down the sacred volume on the table. "Exodus," continued he, "is filled with it, and so is Leviticus. The historical parts of the Old Testament are crowded with accounts of sacrifices; and so are the prophetical; and as to the New Testament it is the most prominent thing in it—strange!" He sat awhile in silent thought, while his mind ran over the principal contents of the great volume with which he had been familiar from childhood. "Why," said he, "every one of the patriarchs, from Abel downwards, shed the blood of victims, and offered sacrifices on altars. Noah did, and so did Abraham, over and over. Then Moses instituted a whole system of sacrifices: —there was the blood of the Passover, and the blood of the consecration of everything that was consecrated—altars, vessels, priests, etc., and the blood of all the cleansings of lepers and persons ceremonially defiled, and the blood of all the different offerings—burnt-offerings, peace-offerings, sin-offerings; and the blood of various victims on the great day of yearly atonement, and then there was the regular sacrifice of a lamb every morning and every evening. Why, the Jewish priests were shedding blood every day of their lives, and often many times a day—and this for centuries, and sometimes offering hecatombs of sacrifices, as in the days of Solomon, at the consecration of the temple, when literally rivers of blood streamed from the place of sacrifice. And this blood was all by God's appointment, too, and continued for ages existing until Judaism gave place to Christianity. And then, when I turn to the New Testament, I find the Lord Jesus solemnly insisting on the necessity of drinking his blood in order to have eternal life and speaking of his blood being shed for the remission of sins; and Paul, in Romans, speaks of propitiation through blood, and being justified through blood; and in Ephesians, of redemption through blood, and being made nigh by blood; and in Colossians of peace through blood; and Hebrews is completely crimson with this doctrine from first to last; and Peter speaks of the sprinkling of the blood, and John of the cleansing of the blood, and Revelations is interspersed with songs concerning the blood of the Lamb. Really, the Bible seems to me to be stained through and through with the scarlet dye of blood; and when I soberly ask myself what it all means, I am at a loss for a satisfactory reply. I know the doctrines commonly taught about the remission of sin through the blood shedding; but what the true connection is between blood and pardon I do not understand. I wish I did. Some people seems to have rest to their souls in views they entertain about it. Whatever that rest is, I have never experienced it. I know I am a sinner. The thought of *eternity* is altogether dreadful to me. What would I give if it were otherwise. Oh, if I could only be what I ought to be, and do what I ought to do! But I feel powerless to obey God when I try. I cannot love him; I cannot keep that high and holy law which forbids me an evil thought or feeling, however transient, and accepts nothing but absolute perfection. As to delighting in such a law, I cannot do it; and if I could for the future, the sins I have already committed would be sufficient to condemn me. God be merciful to me! Oh, that he would! I am weary, weary. Yes, more, I am wicked and helpless too. I believe there is help for me in him. Oh, that he would grant it! But why have I not asked it? I have said prayers, but my heart has not really prayed. I feel now as if I *must* pray. Oh, is there not some secret power in that blood which the Bible speaks of to cleanse me? The thought of it encourages me to kneel down and cast myself at God's feet, and cry to him to have mercy upon me. Mercy is what I want. Nothing else will do. 'God be merciful to me a sinner.'"

So saying, he fell down on his knees, and covered his face with his hands; his bosom heaved, sobs burst forth from his burdened heart; petitions and confessions poured out in broken sentences. His whole soul seemed absorbed; everything else seemed forgotten. At length he rose, and, clearing his eyes from tears, sat down, and again opened the Bible. The page which lay before him was one in Leviticus, Chap. 17; his eye fell upon the eleventh verse, "For the *life* of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." As he read these words a beam of light seemed to shine into his soul; the word "*life*" arrested his attention. It appeared to stand out in large letters before his mind. He saw that God connects "the life" and "the blood." "The life" is *in* "the blood." That precious thing we call "life"—that thing which man esteems most precious, is in "the blood." And this is what gives "the blood" its value. He saw blood to be the rich equivalent to life. Blood and life are one. To shed blood is to take life. The words blood and life are interchangeable. The one represents the other.

As these thoughts passed through his mind, all the passages he remembered in the Scriptures, in which the word "blood" occurred, seemed illuminated with the precious thought of "life." Thus he saw in the Divine law yearly sacrifices of life, and daily sacrifices of life; every morning and every evening were marked by the offering of life; and all the sprinkling of blood on persons and things to be hallowed, was but the putting upon them the scarlet token of life—of life taken—life poured out—life sacrificed. He saw in all this a constant sacrifice of life on the sinner's behalf. It was altogether for the sinner. All this pouring out of life was for the sake of transgressors. When any sinned, they were to bring a victim to the altar of God and have it slain. The sinner was to lay his hand on the head of the victim, and then the victim was to be slain. The one sinned, the other suffered. The one *forfeited* his life, the other *lost* it. The judgment passed from the one to the other, from the guilty to the innocent. "The soul that sinneth, it shall die." Here a man sinned, but the sentence of death for his sin is not executed upon him, but upon the victim which he brings to the altar of God. Thus life is taken because of sin, but not the life of the sinner. The life of the innocent victim is taken, and the life of the guilty sinner is spared. Here is life for life; life exchanged for life; one life given for another life; one life taken instead of another life; the sentence executed, yet the sinner spared. Oh, justice and mercy joined! Full justice and full mercy; no blot on either; no imperfection in either. Mercy sparing the transgressor, while Justice slays him in the person of his Substitute. Justice asks no more. Mercy can do no more. The law has its free course, and so has grace. Both are glorified.

As he thus meditated, thoughts of JESUS began to fill his mind. His was the life thus "taken from the earth." All the countless lives of victims slain on Jewish altars were but the emblems of his one life "poured out." All told of him. All were shadows of his sacrifice. They could not take away sin: he does. They were nothing: he is all. His own words were, "The Son of Man came to give *his life* a ransom [*Greek—lutron*—a price] for many;" Matt. 20:28, Mark 10:45; "the Good Shepherd giveth *his life* for the sheep." "I lay down *my life*." And the words of John are, "Hereby know we the love of God, because he [Jesus] laid down *his life* for us." While thinking on these passages, he began to see a connection between his own sin and the death of Jesus. *My life*, thought he, has been forfeited; and he loved me and gave *his life* for mine. His precious life given for my worthless life! His life for my life! Yea, since his life has been taken, mine shall never be, for I believe in him; and he says of all who believe in him, "I give unto them eternal life, and they shall never *perish*." Joy now began to flow into his heart, and a feeling of gratitude and love to Jesus. How wonderful the thought! His life and my life linked together. The one given for the other. His for mine —himself for me! And I a sinner and an heir of wrath, while he is the Son of God, and heir of all things! His holy, precious, sacred life—a life linked with eternal glory, laid down because mine was forfeited, and because he loved me; that my life might be spared, that I might *live*. Gladly, then, will I give him the life he has redeemed! Henceforth, thought he, henceforth I live, not to myself, but to him who died for me and rose again.

Once more Mr. M. knelt, not to pray, but to praise! He had found the rest he sought—found it in precious blood!

Reader, have thine eyes been opened thus?—*H. G. Guinness.*

THE ARK AND MODERN SCIENCE

In an important article on "Prehistoric Commerce and Israel," which appears in the current number of *The British and Foreign Evangelical Review*, the writer Dr. Howard Osgood, points to one indication which is to be found in the Bible account of the Flood. That account gives a rational measurement for a ship in the relation of breadth and depth to length. The length 450 feet, six times its breadth, 75 feet, is near the proportion which is given to ships of burden today. That the ark was not a flat-boat is made certain by the impossibility of building a flat-boat of that length and breadth that would float; it would, as every flat-boatman knows, leak so badly that it could not be kept free of water; and when to the length and breadth is added 45 feet of height, the structure would become ridiculous, a pyramid built on its apex.

The men who knew enough to give these dimensions to the ark were well versed in shipbuilding, and knew, like the Cushites of South Babylonia, and of the southern shores of the Red Sea, and of the Phœnician coast, the proper proportions for a great ship that would float and resist the enormous pressure of water against her sides and bottom, for the ark drew 22½ feet of water. There is another point with respect to this vessel that has often been made the subject of ignorant jest. It is said that, however, excellent and seaworthy the ark may have been, it is absolutely impossible that all species of animals on the earth could have been crowded into it, though only two of each were put on board. Geike, in his article on the "Deluge," in Dr. Lindsay Alexander's edition of Kitto's Bible Dictionary, following Hugh Miller, is very positive on this point. But Dr. Osgood contends that two of all the known species of land mammalia, and of birds, reptiles and insects could have found room in the vessel of Noah, of the size given in the Bible. The ark had three decks, and its length was 450 feet, its breadth 75, and its depth 45, Subtract 50 feet for the inclination of the bow and stern and sides, then we have 400 feet by 75—that is 30,000 square feet on each deck, or for the three decks, 90,000 square feet. The steamers carrying live stock from New York today allow 20 square feet for oxen. At this rate, on each deck, there would be room for 1,500 oxen, or 4,500 on three decks, with plenty of ventilation, as the decks were 13 feet in the clear apart. Geike makes the number of the species of mammals to be between 1,660 and 1,700. If so, the ark could have carried on two of its decks, and a part of the third deck, two of each of the size of an ox. But the average size, according to Professor H. A. Ward, of Rochester, and Mr. Wallace's careful classification of the species, would be that of the grey fox or common house cat. Taking, then the grey fox as the measure of all the species, and granting him even one-fourth of the size of the ox, and giving him one-fourth of the room required for the ox, all the species would not require the space, 30,000 square feet, of one deck of the ark! Wallace estimates the number of birds at 10,087; of reptiles, 975; and of lizards, 1,252; of insects, 100,000 species. Taking again the average size of these species, no large amount of space would be required to hold two of each species.—*Sel.*

"WHAT is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we rise fresh and joyous; so in the last day we shall rise as if we had only slept a night, and shall be fresh and strong."—*Martin Luther.*

THE DAY OF JUDGMENT

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained"—"Jesus Christ the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son." (Acts xvii: 31; John v. 22.)

The word judgment sometimes signifies merely the execution of a verdict, or decision reached, but it means in a fuller sense the *process of trial*, including also the decision or result of trial. The human race represented in its head, Adam, once stood on trial before God. It failed to prove itself worthy of life, and in Adam all were condemned, the penalty or verdict being death.—"Dying thou shalt die." (Gen. ii.: 17—margin.)

Seemingly, Jehovah had forever sealed the final doom of his creatures, the trial being ended and they all condemned to death. But not so; he had thus condemned all through one representative (Adam), that he might have mercy upon all through another representative—Christ Jesus (Rom. v.: 19).

In due time Jesus was placed on trial as a second representative man. He was in all points tempted (tried) like as we are, yet without sin (Heb. iv.: 15). In his trial Jesus was a victor; he was thus proved worthy of life according to his Father's law. Then by giving himself (his humanity) a ransom for all (1 Tim. ii.: 6), he purchased all of the fallen race from, or out of death. The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an *individual* trial for life in hope that all, having had a taste of the bitterness of sin, might return to harmony and communion with God through Jesus, and live. It is for this reason that the world is to be judged *again*. They were tried and condemned once already through Adam, as we have shown, and a *second chance* for life comes to all the race through Christ Jesus—an *individual* chance.

The second judgment or trial of the race, unlike the first, will be an individual trial, when every man who dies shall die for his own sin and not for Adam's (Jer. xxxi: 29, 30). This individual trial will be under the most favorable circumstances, and will decide their final everlasting destiny. But before they can have such a trial, they must first be redeemed from the consequences of the first trial.

It should be remembered that the church selected from the world during this Gospel age is not reckoned as a part of the World. Jesus said, "They are not of the world, even as I am not of the world." (John 17:16.) This Gospel age has not been the World's day of trial or judgment, but the church's only. Only a small part of mankind have yet been blessed with knowledge sufficient for a full, fair *trial* as individuals. But we thank God that he has "appointed a day (period)in the which he will judge the *World* in righteousness"—fully and fairly, as our text affirms.

Our hearts rejoice with gratitude and praise as we realize the blessings to come to all mankind, when the knowledge of the Lord shall fill the whole earth, for all must have full knowledge in order to a full and righteous *trial*. God could have had the World's trial-day begin where ours did, (the church's) at Pentecost, but it pleased him to permit six days of evil (six thousand years) to pass, and then to bring in a seventh day of rest from the dominion of evil (the millennium, or seventh thousand years), in which the World should have a more favorable individual trial under the reign of Jesus. All who will, may then have back all that was lost through

father Adam's sin—human perfection of life and happiness.

As heretofore shown, the trial of the church, now in progress, is not a trial of *men* to see whether they are worthy of human life and perfection eternally, but it is a trial of *new creatures.* Certain ones, justified from sin by faith in Christ, have presented themselves as human sacrifices to death—the death of all human aims and hopes and being. Their trial is to see whether they will fulfill this *their covenant.* If they do it, they will be doing with their *humanity* what Jesus did with his, and such shall share with Jesus, their Lord, the glory and honor of the *divine* nature.

The trial of the World when Satan and evil are bound (Rev. 20: 2) will be less severe and the prize for which they will be running (a right to existence as perfected *human,* or earthly beings) will be less glorious than that for which we run. Theirs will be a gloriously satisfying portion, however, since the natural man cannot receive the things of the spirit, for they are spiritually discerned. What a loving and wise provision! All will be perfectly satisfied—they on the earthly plane, we on the heavenly.

When the World is on trial (during the Millennial age), not only Jesus will be their Judge, but his Bride—the overcomers now being selected, then made *one* with him, will sit with him in the throne and judge the world, as we read: "Do ye not know that the saints shall judge the world?" (1 Cor. 6: 2.)

THE DAY OF THE LORD

"The great day of His wrath is come, who shall be able to stand?" Rev. vi. 17.

"The day of the Lord" is a scriptural name for a period of time, during which the Gospel and Millennial ages lap; the one ending, the other commencing. Concerning it we read—"Shall not the Day of the Lord be darkness and not light, even very dark, and no brightness in it?" (Amos 5:20.) "Ho (improperly translated woe; see Young's translation) you that desire the Day of the Lord: The Day of the Lord is darkness and not light." (vs. 18.)

It is "The great day of His wrath." This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy. We desire your attention not merely to the Scripture evidence that there will be such a day, or time, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the nominal church. We read, "The harvest is the end of the world" (age). It includes the sifting of the true wheat from among the tares in the nominal church, and the burning of the tares. This work has been rapidly progressing in our midst during the past seven years. The sickle of truth has been gathering and separating from the world, the truly consecrated children of God who faithfully follow the leading of truth, and such shall be accounted worthy to escape the tribulation coming (Luke xxi:36), while lukewarm and merely nominal Christians shall share it with the world.

This separation of truth from error, and of truth-seekers from time honored systems of error, brought about by the unfolding of truth now due to the household of faith, causes great trouble and final overthrow to those systems. The light reveals and condemns the darkness, and the real "children of light" rejoice in it, while those not in the light "weep and lament," as foretold in Rev.. xviii. The tottering and overthrow of the nominal church is the beginning of the trouble on the world, since the interests of the church and world are so closely linked. The Church, both Papal and Protestant has exerted a mighty influence upon the masses of the people, and has greatly aided governments in controlling them. Therefore the great, the mighty, and the rich, will weep and lament her fall.

The trouble of the *nations* during "the Day of the Lord," is a natural consequence of the transfer of authority and rulership from the Devil, who is the prince of this world—age (John xiv:30), to "Him whose right it is"—Christ—who, in the beginning of the Millennial Age, "takes to himself His great power and reigns;"—"And the nations were angry and thy wrath is come," read along connectedly. Rev. xi. 17.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the "Prince of Darkness," who do his will. When the *new Prince* takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the Gentiles." Hag. ii: 22.

Thus by "breaking in pieces"—throwing down—"the kingdoms of this world becomes the kingdoms of our Lord and of His Christ," "and he shall reign forever." (Rev. xi:15.) Under the new rule there will be new rulers, and we read, "The saints of the Most High shall take the kingdom, (dominion) and possess the kingdom forever," Daniel vi. 18. "All peoples, nations and languages shall serve Him." At present they do not, and they must be brought to submission by chastisement; and this is accomplished in "The day of the Lord." The overthrow of nations and society will necessarily involve *individual* trouble. But, when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness. Isa. xxvi. 9.

This trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath." Zeph i. 15, 18. "Therefore wait ye upon me, saith the Lord, until *the day* that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon *them* mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealousy.* For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. iii. 8, 9.

So extreme is the trouble here described, that the world is symbolically said to be *burned up* by the Lord's anger—yet it has a good effect, for after all the indignation against, and destruction of governments, the people remain [The destruction is that of government life], and having experienced the misrule of the "Prince of this World" they are prepared to have the Lord take His great power and reign, and to "serve the Lord with one consent."

We expect that this distress and trouble will all come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by a rising of the people, goaded to desperation by the oppression of unjust governments. Such a rising and overturning, Socialists, Communists, and Nihilists of today are organizing for, and will gladly bring about when they can.

Now, while Scripture recognizes wrong and oppressions as existing in the nations, and foretells this as the way in which they will be overthrown, and says: "Go to now ye rich men, weep and howl for your miseries that shall come upon you; ye have heaped treasure together for the last days. Behold the hire of the laborers, which is of you kept back by fraud, crieth." Jas. v. 1.—yet it does not recognize this Communism as right, but the contrary, rather instructs *believers* to "obey the powers that be" as long as they last, saying to us—Be *patient* therefore, brethren, unto the coming (presence) of the Lord."

Rev. vi. 15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones as well as bondmen will recognize in this trouble that "The great day of his wrath is come," and will seek to make alliances and to hide themselves from the surely destructive storm. They will seek to be covered and protected by the great mountains (kingdoms) of earth, and to be hid in the great rocks of this world (secret societies). But *they* shall *not be able* to deliver them in the day of the Lord's anger, for all the kingdoms of the world shall be thrown down, and instead of these mountains (kingdoms) "the kingdom of the Lord becomes *a great mountain,* and fills the whole earth." Daniel ii. 35, 45.

Malachi, iv. 1, describes the coming day of trouble and sees the anger of the Lord there displayed—"the fire of God's jealousy." "Behold the day cometh, that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." vs. 2.

Peter (iii. 10, 12) describes this "Day of the Lord," and under symbol of heavens, refers to the governments. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, [overthrow of governments with great confusion] and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." The elements of the (heavens) governments as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day. The word here translated *elements* is the same that Paul uses in speaking of "the beggarly *elements*" of this world. [Gal. iv. 9.]

Scripture teaches that in the Millennial age fleshly Israel will be the chief nation, "the joy of the whole earth." And we find that whilst other nations *fall* during the day of the Lord, they gradually come into prominence until in the latter part of that "day of wrath;" when "the battle of the great day" is fought, we find Jerusalem safely inhabited, her people having much cattle and goods. (Ezek., xxxviii. 12.) They will doubtless go to Palestine, not through respect to promises of God, nor with the expectation of restoration to national power, but with true Jewish perception they will realize before others the dangers to which property, etc., will be exposed during this overthrow of order; and they will choose to be far away from the strongholds of communism. Yet even there they will not be entirely secure, for Gog and his bands say, "Come, let us go up to take a spoil and prey," and they come against Jerusalem a great company to pillage and rob the wealthy Jews there gathered from all quarters of the globe. (Ezek. xxxviii. 8, 12.)

Zech. (xiv. 1, 4) describes *the battle* then fought. "Behold, *the day of the Lord* cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Son of God, for "the Lord my God shall come, and all thy saints with thee."

In Zech., xii. 3, God declares that he will deliver them, "though all the people of the earth be gathered against them." Verse 10 describes the recognition of him whom they have pierced, and their sorrow when, *in that day*, God "pours upon them the spirit of grace and supplication."

Here are a number of events: The "time of trouble such as was not since there was a nation,"—the return of the Jews to Palestine and the reorganization of the Jewish nation, though not independent—the gathering of great wealth to Jerusalem, which tempts the hordes of Gog, Togomar, and many peoples to go up "to take a spoil"—"the battle of the great day of God Almighty," fought at Jerusalem—the partial success of the invaders, and in the hour of darkness to the Jew, the power of Messiah *manifested*, in some way effecting their deliverance and their recognition of the long waited for Messiah, with the cry, "Lo, this is our God, we have waited for him and he will save us." Then they will recognize him as the one whom they had once rejected, and as they look upon him "whom they have pierced" when God will "pour upon them the spirit of grace and supplication," and they shall mourn for their sin, and be accepted again into fellowship with God. The Day of the Lord is "the day of Jacob's trouble, but he (Israel) shall be saved out of it." These events *we expect* in about the order mentioned. We believe that the word of God furnishes us with indubitable proof that we are *now* living in this "Day of the Lord," that it began in 1874, and is a day of forty years' duration, as was "the *day of temptation* in the wilderness," when Israel proved God, and saw his works "*forty years*." (Heb. iii. 9.)

And it is astonishing how very rapidly these things, once looked at as absurd and impossible, are becoming realities. When we, with a few others, declared these things a few years ago, and called attention to the fact that Scripture taught that this trouble would be occasioned by a rising of the people and the overthrow of governments—Communism—the idea was ridiculed. Communism was at that time little known or felt; but today every nation is in dread, and Nihilism, Communism, and Socialism are household words, and we see "men's hearts failing for fear and for looking after those things *coming* on the earth, for the powers of heaven (governments) shall be shaken." (Luke, xxi. 26.)

Of recent years the Jew has been coming into prominence, furnishing the world as capitalists and statesmen, such names as Rothschild, Disraeli, Gambetta, and Montefiore, while yet more recently, complications of other nations are placing the control of Palestine in the hands of Hebrews, and opening it to them as a people for their home, whither the poorer classes are now flocking in great numbers from Russia, where one-third of the race are said to reside. And what can be more probable than that the wealthy ones, as already suggested, should flee there to escape the anarchy and insecurity of earth's falling empires?

Thus there is abundant evidence for all who will "take heed to the sure word of prophecy," and who are found watching for its fulfillment, that the Day of the Lord is indeed upon us—"Who shall be able to stand?" "Blessed is he that watcheth and keepeth his garments."

THE LAW OF GOD

Christians are in the habit of looking at "the law" as a great enemy. Why? Because it does not countenance the least sin. It says, "Walk before me and be thou perfect." Is that not right—could a perfect God recognize or make a law in any way imperfect? Surely not. The reason men count the law their enemy is that all have sinned, and ever since the disobedience of Adam they have been in the condition known as "sinful flesh." Prior to sin's entrance, the law was Adam's friend, and justified him; but the condition of death obtained after sin had entered, and man in this fallen condition of death finds it utterly impossible to so live and act in harmony with his Maker, that God's perfect law would not condemn him. And since *all* are sinners, of course none but a defective law could recognize such persons as perfect. The law of God has condemned all, and every one who has reasoning faculties seems to recognize that he is not perfect.

God has always had a law; even before the giving of it at Mount Sinai. Since God always has been perfect, His laws always have been perfect and condemned and opposed even *the slightest sin*. Abel, Noah, Abraham and all the patriarchs recognized the fact that they were sinners when they made altars and sacrificed thereon, before attempting to hold communion. Thus they acknowledged themselves sinners and unable of themselves to approach God. How different from the way Adam and God walked and talked in the Garden! No sacrifices or offerings for sin were there needed, for Adam was justified, or recognized as right by God's law. Thus we see that what the patriarchs knew of God's law condemned them.

The giving of the full law from Sinai did not take away man's sin. No, it only showed it the more fully. Did the keeping of it ever justify any of them? No; "By the deeds of the law shall no flesh be justified in His (God's) sight." Was the fault in the law, or in the people? "The law is holy," and God's commands "holy and just and good." (Rom. vii. 12.) The imperfection was with mankind. Since, then, the law did not justify them, it must have condemned them, even as it had condemned the patriarchs. Not any more really (for there is only one penalty—death) but more loudly. They were no greater sinners than those of the Patriarchal Age who had not had the full law given them, but they were shown their conditions as sinners more clearly. Why? That they might see their own fallen and imperfect condition and learn the exceeding sinfulness of SIN (Rom. vii. 13), and by this knowledge be prepared for the Redeemer.

We have seen that God always has had a perfect law which condemned every sin in every being, and how it was shown in different degrees to the patriarchs and Israel, yet that the effect was the same—condemnation—only more fully realized by those who saw the law most clearly. Now, how about the great heathen world? Surely a righteous law could not say: The heathen are RIGHTEOUS; unless they live in harmony with God. And if you thought they were living in harmony with God you would not send missionaries to them. No, they too, are condemned by God's law. And as Paul says: These that have not the law (the full written law as given to Israel) "show the work of the law written in their hearts," a spark of that principle of justice and knowledge of right and wrong which must have been an important part of the natural organization of the first perfect man, Adam; a spark merely, not quite extinguished by the degrading effects of sin.

What did this spark of conscience do for them? It sometimes justified, and sometimes condemned. But if their spark of conscience condemned them only ONCE during their lifetime, it showed that they were imperfect—sinners—hence subject to the sin penalty, death.

Now, "all unrighteousness is sin," and "sin is the transgression of *the law*," and "the wages of sin is *death*." So we see that the only voice of the law of God to any who hear it, is: *You cannot live*. "All have sinned and come short of the glory of God:" Therefore must "every mouth be stopped and all the world become guilty before God." (Rom. iii. 9, 19.)

There lay the whole human family dead and dying through sin, the law hanging up before them, they admit, is grand, "just" and "holy." They were told that "The man that doeth these things shall live." (Rom. x. 5. Gal. iii. 12.) But O, they could not do them. Some tried hard, as Paul describes, Rom. vii. 14-24. When with their minds they resolved to "do those things and live," they found *sin* in their members hindering and preventing. When the striving ones found they

could not deliver themselves from death, they exclaimed: "Wretched man that I am, who will deliver me from this body of death?" (Diaglott) or, from the sin and death which has gotten possession of me. When he so cries out, he has reached the place God wanted to bring him to, *i. e.*, to realize that he can NEVER deliver himself from death and sin. But some one asks: If he dies does not the act of dying fill all the requirements of the law, and could he not, after thus dying be raised up by God? No, you err in supposing that the act of dying is the penalty. Man has been dying ever since sin entered the world, but the penalty will not be entirely inflicted until all are dead. The penalty is, that sinners shall have life no longer; they forfeit their right to live.

But when will the law of God release the sinner from the bondage of death? Never; if he could not obey the law while *partially* dead, he certainly cannot when completely so. Ever since the "*fall*" from *perfect manhood* through sin, man has been in a dying condition, sometimes spoken of as already dead (see Matt. viii. 22). And none but a perfect man could keep a perfect law. But, says one, did not God send his Son into the world to show us how we could work our way up to spiritual life—appearing among us on the lowest round of the ladder, did he not point out to us the way; he being *thus* "our forerunner?"

This view in many respects is held by a great many, mostly "Unitarians" and "Universalists" and like many other views has a mixture of truth in it; but as a whole is far from being "the truth" on this subject. Jesus did indeed "lay aside the glory which he had with the Father, before the world." He did appear to "set us an example that we should follow in his footsteps" and to be "our forerunner," but more, he is also our "*Redeemer" from the curse of the Law.* The curse of the law upon us as sinners is *death.* How did he redeem us from death? To redeem is to purchase back. He therefore is said to have "bought us with his own precious blood." Blood represents life—"The life of the flesh is in the blood" (Lev. xvii. 11), therefore *shed blood* represents *death* or *sacrificed* life. "He gave his life;" "He shed his blood;" "He tasted death;" all have the same meaning. But how could his life purchase or redeem or buy ours? He as a man, a perfect man, kept the perfect law; and was therefore uncondemned by it. Therefore the same law which was the sinners' enemy condemning us to death, was his friend and guaranteed life to him. But was he not born into the world under condemnation of death, as much as any other son of Adam? No, he was a direct creation of God—"made in the likeness of sinful flesh," but "in him was no sin." If he had done sin or been born a sinner, his life would have been forfeited as was ours.

If born under *condemnation* as other human beings he would have been as much a sinner as we, and as such would have been obliged to die for himself and consequently would have nothing to give as a ransom for our life. But he was perfect, kept the law, had a right to perfect human life forever; "But for the joy set before him," by the promise of the Father to raise him from the dead a spiritual body, he renounced the natural, human life, and gave it for our ransom.

But when he arose from death, was not that a taking back of the price? Yes, if he had taken back the same life which he had laid down; but he did not take back the human; he was quickened by the Spirit—"made a quickening Spirit," raised a "spiritual body." There is a natural, human body and there is a spiritual body.

Thus "by his precious (valuable) blood" (life), we were redeemed from the curse of the law"—death. To what kind of life were we redeemed? The same which man had before death (the curse) came; the same kind that Jesus gave for us, *i. e.*, human life. But we are promised spiritual life, and that we shall be made like unto Christ's glorious body? Yes; it is a part of God's offer to us (during the Gospel age), that if we die to earthly and fleshly—natural—life, we may be reckoned as "members of his body," and partake of the same kind of life as our Head. If we leave our Father's house (the human) we may become espoused to the Lord of glory as His Bride. In this arrangement, we are reckoned as being *justified* to the perfect natural life first, else we could not *give our lives.* Being justified to life, Jesus says to us, you can either have this natural life, or, if you will renounce this natural, as I did, and become dead to the world, you shall have instead, the spiritual life and body. "If we be dead with Christ, we shall live with him." Rom. vi. 4-8. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." 2 Tim. ii. 11. "Ye are partakers of Christ's sufferings." 1 Pet. iv. 13. "Joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17.

And it is because God thus waits until the elect number, the bride, the body, the Church, has "filled up the measure of the afflictions of Christ, which are behind," that the "restitution of all things," purchased for the world by the blood of Christ, is delayed and yet future. The Head suffered and died over eighteen hundred years ago; but all of the suffering and death of the body are not yet completed. Not noticing this, has caused wonder on the part of almost all, that the benefits and results of the ransom have not sooner come. (See typical sacrifices, in the Tabernacle Tract.)

But would it be right for God to reckon the one righteous life given, as a full payment for the lives of the millions of sinners who have died? Does not the price—one, for a billion or more—seem like a short payment?

This is a reasonable question, and we will allow Paul to give it a reasonable answer. He is a logical reasoner as well as an inspired Apostle, and argues that, as God had seen proper to condemn all men to death on account of Adam's disobedience, *so* he had a right to reckon the second Adam a representative man, and justify to *life* all the race, in return for the sacrifice of this *one* perfect life." "For as by *one man*'s disobedience many were made sinners, so by the obedience of *one* shall many be made righteous. "Therefore as by the offense of *one*, judgment came upon all men to condemnation, (condemned to suffer the penalty of sin, *death*,) even so by the righteousness of *one*, the free gift came upon all men unto justification to *life*." Remember that none now enjoy life; our condition is a dying one. "Dying thou shalt die" was the penalty pronounced on Adam. The condition of *perfect life* as it was enjoyed before death came, is what all men are justified to, by the obedience of "Jesus Christ who by the grace of God, tasted death *for every man*."

"For as in Adam (or by Adam's sin) *all die*," so "in Christ (or by Christ's obedience, etc.) shall *all be made alive*." As the first Adam's bride was a party to the sin, so we see the second Adam's bride is made a party with her Lord in the removing of the curse. Oh glorious plan, of our all wise and loving Father, and the exceeding riches of his grace toward *us* in Christ Jesus.

But says one, I thought that Jesus had nullified, set aside and destroyed the law; and that therefore mankind could approach God. Oh no, that was a great mistake. Would it not be strange indeed if the Father made a law, which we have seen was "just" and "holy," and in fact the only one he could give because perfect and holy himself, would it seem proper even to think of Jesus as setting aside and destroying that "just" and "holy" law or in any way making a league with sin or sinners? No, no. He came to do the Father's will and the law is the record of that will. Jesus kept it himself and taught the true meaning of it to be higher than the letter, and that to be "angry with a brother without a cause" was to violate the command "Thou shalt not kill." No, says Paul: "Christ magnified the law (made it larger and more minute) and made it honorable," showed in fact that that law could not be set aside or broken. He showed too, by keeping it perfectly himself, that God's law was *just*, and not beyond a perfect man's ability.

But we read, "Christ is the end of the law." What can that mean? The trouble is you have not quoted the connections. The text reads: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) To whom is he this? To believers. How? Righteously, not by breaking it, but by righteously fulfilling its requirements, and we in him are *just* before the law. Because we in Him are reckoned dead to the world and alive toward God through him—our new life, another similar text reads: "There is therefore now no condemnation to them which are IN Christ Jesus." Why are those in Christ not condemned? Because, since coming into him by faith they have received of his spirit, and with him can say, "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. xl. 8.) They are then alive spiritually though yet living in the dead body of sinful flesh which they are opposed to, and which by the holy spirit given they are enabled to "crucify." These walk not after the flesh, but after the spirit, and to all so walking in Christ, there is no condemnation from the law.

And in the glorious Millennial age, when all shall know God from least to greatest, when, "the knowledge of the Lord shall fill the whole earth;"—"the times of restitution"—there will be the same "holy and just" law, and under the "Royal Priesthood" after the order of Melchisedec (the order of an endless life) poor fallen humanity will be helped back again, to that perfect condition from whence Adam fell; a condition in harmony with God's law, and therefore in harmony with God.

But will they receive no punishment for misdeeds of the

present life? They will receive punishment, "stripes" in proportion as they had light and lived contrary to it. As our Master explained, "It shall be more tolerable for Sodom," in the day of judgment (in the age of trial) than for the Jews to whom he spoke, because the Sodomites had sinned against less light. (Matt. xi. 24.) There will be many or few "stripes," in proportion to the amount of light they have had, and the use made of it.

There will be rewards given to some during that age also; "for whosoever shall give to one of these little ones (of the 'little flock') a cup of cold water only in the name of a disciple, shall in no wise lose his reward." (Matt. x. 42.) And when the King shall sit "on the throne of his glory" (during the Millennial age), some will be rewarded for having ministered to the members of his body. "Inasmuch as ye did it unto one of the least of these (in the throne) ye did it unto me." Matt. xxv. 40.

WHEN we announce, as a part of God's plan of salvation, now due to be understood, that the Sodomites (Ezek. 16:48-63) and all men who have never yet come to a knowledge of the truth (1 Tim. 2:4) are to be saved out of Adamic-death, brought to life again by reason of Jesus' ransom; and that they may *then* be made acquainted with the truth and have an *opportunity* by obedience to that knowledge, to reach perfection as men, and live forever, it seems as strange to those who hear it, as did the announcement of the apostles in the end of the Jewish age, that from that time God would call and accept of Gentiles as his spiritual sons—Gentiles who but shortly before, had been treated as strangers and aliens and children of wrath.

This shows the importance of our apprehending *dispensational* truths, and ever searching God's Word for the ever increasing light on "the path of the just."

As in the Jewish age, so it is in the end of this Gospel age of which it was a shadow or type. It was not until the ending of the Jewish age that God sent *light* upon the Gospel age and its broader work. Thus it is now also; not until the very closing hours of the Gospel age does *light* shine out clear and strong upon the new dawning Millennial age and its work for mankind in general.

EVIDENCE OF FRIENDSHIP

"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, [his *plans*, etc.] but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv.:14, 15.

The end of Jesus' earthly ministry was come. During those three and a half years he had uttered truths which served to test his followers, which proved to some a cause of *stumbling*—to all who were not "Israelites indeed:"—truths which had brought the opposition of the nominal Jewish church, and of which, even some of his followers, had said: "This is an hard saying; who can hear it? and walked no more with him." But now this work of separation was all over; even Judas had gone out, and Jesus and the eleven are alone. He had been telling them some things regarding their new and high privileges, their new relationship toward God about to be purchased by his death, into the enjoyment of which they should enter after he should ascend to the Father, and his work of redemption be recognized as perfect. Then would come the *"power* from on high"—the Spirit which would endue them with ability to understand spiritual, or heavenly things.

It may have escaped the attention of some that at *this time* the disciples were *not begotten of the spirit*, (John vii. 39) though they were justified by faith. They were *justified human beings*, but not begotten *new creatures*, consequently Jesus' teachings contain little reference to the *highest things*, except in parables; he explained little concerning the *"high calling"* of the Bride, but said: "I have yet many things to say unto you, but ye cannot bear them *now*. Howbeit, when he the spirit of truth is come, he will guide you into all truth." How this corroborates Paul's statement: "The *natural man* receiveth not the things of the spirit of God, ... neither can he know them *because* they are spiritually discerned." 1 Cor. ii. 14. Though *justified men*, they must be begotten of the Spirit to *comprehend* spiritual things.

After telling them of the future unfolding of truth and of his words, he tells them why his revelations are for them, viz.: because he will henceforth treat them as *friends* and reveal all things to them.

There are two important lessons conveyed in these words of the Master, as applicable to us as to the *eleven* Apostles: first, the rule by which he judges who are his friends—"Ye are *my friends if* ye do whatsoever I command you." If we submit our wills completely to his will, *thus* becoming dead to the world and alive toward God—then he reckons us *friends;* second, the rule by which *we may judge* whether he reckons us among this class of *special "friends,"* viz.: If he reveals his work and plans to us, even all things which he has heard of the Father.

Now apply these rules to yourself. If you can say, "Not my will but thine be done;" not my plan of saving the world; not my plan relative to the preaching of the Gospel; not my will regarding the nominal church; not my will regarding myself and what I shall do or be, but *"Thy will be done"* in all these things, then you are a *"friend"* in this special sense spoken of by Jesus. Now try the other rule: Have you *evidence* that you are a special friend? Is the Spirit leading you daily into more and more of an understanding of his words and plan—revealing more and more of the *"mystery"* kept hid in former ages, and showing you *"things to come?"* Do you say yes? Very good, then yours is the blessed experience of heavenly wisdom, which at the same time is a proof that you are a special *"friend."* Continue your consecration, continue your sacrifice, and you shall continue to abide in his love and to have fresh evidences of his friendship by growth "in *grace* and in *knowledge*."

If the Word and plan of God are not opening before you: If you are not *being led* of the Spirit into all truth—if he is not *showing* you *"things to come."* (John xvi. 13.) then it looks indeed as though you were not of the special friends, and it should be your first work to gain this divine friendship by self-surrender—consecration.

All who believe themselves acceptable servants of our Master should look for, and not be satisfied without *this witness* of the Spirit that they are Christ's *friends*.

QUESTIONS AND ANSWERS

Q. If I understand your teachings, you claim that God intends to *restore* all mankind to the original perfection of manhood in which he created Adam. I can see that you have a strong argument in the fact that Jesus tasted death for all, and thus paid our Adamic debt, which was the cause of death and imperfection. Particularly strong is the argument when we remember that only a fragment of the race ever heard of the *only name* given under heaven or among men whereby we must be saved. I admit, then, that the ideas advanced are consistent with both Justice and Love; that the arguments and inferences are strong, and the entire plan Godlike, but my question is, Is there any *positive statement* of Scripture to the effect that man will be restored to Edenic perfection and bliss and life?

A. We claim that the teachings on this point are positive, and not merely inferential; that only the strong prejudice of early training hinders Christians from seeing it to be so. Only this prejudice and training leads any one to suppose that God will punish willful sin with a life of torment when he positively declares, "The wages of sin is death" (cessation of life), and that "all the wicked will he *destroy*."

We inquire how else could Jesus be the true light that lighteth every man that cometh into the world? (John 1:9.) How else could the news of a Saviour be good tidings of great joy to *all people?* (Luke 2:10.) If only a few have yet heard the "good tidings" in *any* sense, must there not be a restitution to life as well as a future proclamation of the only name given? Otherwise, God's plan is a failure. But we have the positive statement that "God will have *all* men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4.) Notice, they are to be saved first, saved from the Adamic death through the efficacy of the ransom price, and afterward brought to a knowledge of the truth under the favoring circumstances of the reign of Christ.

For a pointed text in support of restitution we refer you to Acts 3:19-21. Here Peter not only tells of the "times (years) of *restitution* of all things spoken by the mouth of all the holy prophets," but he points out that this restitution cannot and will not take place until Christ our Lord comes. And he comes when his church or bride has been selected, to receive her unto himself.

This restitution is mentioned by all the Prophets. Some

refer to one feature and some to another. Isaiah, Jeremiah, and Ezekiel, tell much of the restoration of fleshly Israel to favor and to their own land. This, which is a part of the general restitution, a slight beginning, is already commencing, and, as we have heretofore shown, was due to commence in 1878. There, in fact, the favor did begin in the decree of the Berlin conference, which placed Palestine under English protection and opened the door for the restoration now beginning. And before long it will be found that the results of the recent Egyptian war will accrue yet more, to Israel's favor, and their repossession of Palestine.

The Prophet Job, in his own experience, is made a type of the restitution. He first lost all earthly blessings—human health, wealth, friends, etc.; then he had all these restored to him exactly as at first, except that the wealth was increased. So humanity was degraded to the dunghill, but is to be restored to its "former estate," and will have increase of pleasure and wealth in the increased blessings of knowledge, invention, etc.

The Prophet Moses taught restitution *in type*. In the same way (*in type*) he wrote of Christ as Jesus said: "Moses wrote of me." (John 5:46.) Every fiftieth year was a jubilee year to Israel, in which land and all possessions lost, were fully *restored*. Thus this Prophet spoke pointedly of the coming restitution of all things, for which, unconsciously and ignorantly, "the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22.) Read Lev. 25.

Ezekiel not only speaks of the restitution of living Jews, but tells of the restoration of the dead ones to their *former estate*. Among them he mentions the Sodomites, and says they will be restored. We remember Jesus' statement, that "it rained down fire and brimstone, and *destroyed them all*." (Luke 17:29.) Hence we know that Ezekiel's prophecy is concerning men, dead for nearly a thousand years before he prophesied. Nor need we be surprised at the restitution when we remember that Christ died for their sins as well as for ours, and that in his estimation the Sodomites were far less guilty than some of the Jews of his day who had greater light. (Matt. 11:23.) The time of their restitution will be the time of their *trial* or judgment; and Jesus says it will be more tolerable for the Sodomites than for some of the Jews, *in the day of judgment*—the Millennial or judgment (trial) age of the world. [See article—The Day of Judgment.]

Read very carefully the Lord's words through Ezekiel, on the subject of restoring to a former estate (chap. 16:48-63), remembering that Jesus by the grace of God tasted death for *every* man, *to be testified in* DUE time. (1 Tim. 2:6). It is evident that the *due* time to receive this "glad tidings" never yet came to the Sodomites and billions of others, but there can be no doubt that it will come "in DUE TIME"—in the times of restitution of all things.

As we saw in the June number of the Tower, there is a meaning in the word RESURRECTION, little appreciated until recently by any of us. We there saw, that the Greek word *anastasis*, from which our word resurrection is translated, means to raise, or *lift up to perfection*. We saw that the saints would be *lifted up* to the perfection of their nature —the DIVINE (2 Pet. 1:4), while all men who then submit themselves to God will be *lifted up* to the perfection of their nature—the HUMAN. We saw that Lazarus and others who were raised to a measure of life only, as a consequence, did not experience a resurrection, and that this is never called a *resurrection* in Scripture. Jesus was the first being, *resurrected*. (Col. 1:18.) If this, the proper meaning of resurrection, were recognized, how much obscurity would be removed. "There shall be a resurrection (raising up to perfection) both of the just and unjust." (Acts 24:15.)

Yes, restitution is abundantly and clearly taught in God's Word, if we but get ourselves freed from the bondage of prejudice and of man-made church creeds, so that we can "see light in His light."

But understand us clearly, we do not teach *everlasting* salvation for all men. Our claim is that Scripture teaches a salvation of all men from Adamic-death and its attendant weaknesses, in order that each shall have a full opportunity to secure everlasting life by obedience.

Q. You say that you are not a sect—that you claim no name but that of Christ, and object not to be called Christians, though not of the denomination so called. But are you not as much of a sect as any of the others, only without a name and without a limited and written creed?

A. No, the word *sect* means a *division*, or a separation. Every *sect* separates itself from all other Christians by a doctrinal fence or creed. Any who would be of them must go inside *their pen*, believe what they believe, deny what they deny, and be called by their sectarian name. This practice has become so common that many suppose it to be God's arrangement; and any one found outside all of these numerous pens, is supposed an *enemy* of God and of truth.

We are opposed to these *pens*, but love the many children of God whose growth in grace, and *knowledge*, and love, is hindered by these restraints. We are opposed to these sectarian pens, because they are not of Jesus, nor of the apostles, but of Satan and Anti-Christ. They prevent the Lord's sheep from feeding in the green pastures of truth which the true Shepherd has provided.

We stand outside of all these fences and recognize the Lord's sheep, whether in or out of the nominal churches, as our brethren and sisters; and we urge all in the name of our Master to come out—jump the fence or break it down, and come out into the liberty wherewith Christ hath made us free, and be not entangled with any yoke of bondage. Thus free, we find his yoke easy and our burden light. If all denominational lines and fences and names were obliterated, all Christians would stand just where we stand now, each taught of God through his Word, and each one *a brother* who exhibits the Spirit of the Head.

All of these sects are condemned to destruction, and the hour of their downfall has come. It will cause pain and distress to all who are worshiping and serving these systems of men, instead of God; but it will be a blessing in disguise, for thus they will be liberated and brought to a refreshing knowledge of God. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Thus you see we are not a sect, and that if all Christians would do as we do in this matter, all sects (divisions) would disappear, and we would be all one in Christ. Soon under the lead of one Master and Teacher, Jesus, we should all come to see things from his standpoint.

Q. If men are to be restored to perfection, and the earth is to become as the Garden of Eden, I suppose that you teach that men will not go to heaven, but that God created the earth for man, and man for earthly existence?

A. Yes, but do not forget that *the church changes* its nature, from animal to spiritual, from human to divine. These are called "new creatures"—a new creation. The new creatures when perfected will be like and with Jesus—spiritual beings, and in a heavenly or spiritual condition—a height of glory incomprehensible to the human mind—an exhibition of the *exceeding riches* of God's grace. The earth then blossoming as the rose, will be all that could be wished for, by those possessing the human nature. See chart in "Food for Thinking Christians," page 105.

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We have a fund which is spent as fast as it accumulates, in printing and distributing tracts, slips, and extra-sized editions of the "Tower," such as this number, *free*. We state this in order that if any have a *money talent* and think favorably of this method, they may have the privilege of sharing with us in these methods of preaching the "good tidings of great joy."

This October number is a little larger than our usual issue. We send out this month 400,000 copies, and as it will be read by many totally unacquainted with the views presented, we desire to give them sufficient mental food to excite an appetite for more, which we will be glad to furnish on application.

Order all you can use of this number for judicious *free* distribution.

In answer to numerous inquires we would say that "Millennial Day Dawn" is *progressing*, and will issue as soon as possible, though doubtless that will not be for some time. We desire that when issued it may be not only a book for study, but valuable for reference on all Bible topics. We request your patience.

TO NEW READERS

The Tower comes to you as unpretentiously as the ministers of the early church. We present no list of titled and *world* renowned contributors—none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements and your obedience to its requirements, and thus to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various *divisions* (sects) of Christians, into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a *self interpreter.*

In our last number you saw some scriptures applied more pointedly than you have been accustomed to apply them, and other scriptures quoted for which you never before could find a place of application without distortion. It would be but natural that you should wonder *how* these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the Justice, Wisdom and Love of our Heavenly Father.

In answer to your supposed queries, we suggest that if a broad view of God's dealings be taken, it shows that He has a plan with reference to men. While he was pleased in past times to reveal an outline of that plan, it was nothing more; no details were given. The *details* of the plan *began* to be recognized since Pentecost. The light of revelation shines with special brightness on the *ends* of the ages. Upon the ending of the Jewish Age, which was the beginning of the Gospel Age, glorious light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before but which were never before appreciated and understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place and due to take place in their day—the opening of the Gospel Age. The prophecies had been there for centuries, but the *revelation* or understanding them, was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so, it does. Search and see. Gem after gem of precious truth now glows with unparalleled luster to the diligent searcher because God's due time has come for such to understand it. Soon the blessed bow of promise shall span the whole heavens, and weeping earth shall dry her tears and shout for joy.

It is no more surprising that these truths relative to God's plan for the blessing of *all mankind* should have been but *dimly* seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18. Eph. 3:5, 6. Gal. 3:29.) should have been but *dimly* seen until the Gospel Age began to dawn. We can understand prophetic Scriptural statements only as they become due. Thus—"Light, (knowledge, was long ago) *sown* for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the *household*—that the servants shall bring forth things both *new* and *old*, and the household have meat in *due season.*

The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until 'tis perfect day. Therefore many Christians of today make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

O, that all would turn away from musty church creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it *only for the* purpose of seeing how nearly they can *make it* to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside *all* human teachings as authoritative and hereafter judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. *Prove all* things, hold fast that which is good and cast away all else.

The action of the nominal church today relative to the light now shining clearly resembles that of the Jewish church relative to the light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so enwrapped with their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious *efforts* that they cannot discern the plan of Jehovah.

Satan indeed is doubtless interested in the promotion of the Babel confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus he hinders their hearing Jehovah's voice, saying, "Be still and know that I am God, (the mighty one); I will be exalted among the heathen; I will be exalted in the earth." (Psa. 46:10.) The power to do this is with our Father and not with *us.* When He gives the saints with Christ their Lord, the heathen for an inheritance—when *He gives* the kingdom under the whole heavens to the people of the saints, THEN, and not by poor human efforts, will God's kingdom come and His will be done on earth as it is in heaven. Dan. 2:35, 44; 7:18, 27.

VIEW FROM THE TOWER

Notwithstanding many discouraging circumstances and the severe trial of faith which has been, and is still testing the household of faith, we rejoice in the assurance of our Father's Word that "The Lord *knoweth* them that are His," and *we know* that all things shall work together for good to them." His Word repeatedly assures us that *in* the days of the Son of Man—during the *presence* of Christ—we must expect that He will sit *as a refiner* and purifier of silver to purify and purge of all dross. We have before seen that this purifying relates to all things—to questions of governments and subjects, capitalists and laborers, masters and servants; in a word it is the purifying of all things, political, social, scientific and religious. Scripture affirms that this testing and purging commences with the Church—"God's Temple." (Read carefully Malachi 3:1-4.)

If then, we are living in the transition period which closes the Gospel Age and introduces the Millennial Age, called "The day of the Lord," *should* WE be surprised at these tests of the *Refiner*, whom we recognize as being now present? "Beloved, think it not strange concerning the fiery trial which is to try you, as though some *strange thing* happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached *for the name of Christ* (not as evil doers) happy are ye, for the spirit of glory and of God resteth on you. . . . . *The time is come* that judgment must begin at the house of God." 1 Peter 4:12-17. (The word *judgment* sometimes refers to the *process of trial*, and sometimes to the *result of trial—the sentence.* In the first sense the judgment of the church began with the beginning of the Gospel Age; in the latter sense it belongs to the end or harvest of the age. This testing now going on separates the true and the false, the wheat and the tares in the nominal church, and already the welcome "well done" begins to be realized by the *faithful*, who even here begin to enter into the joy of their Lord as the light of His Word reveals the glorious future.)

We should be arming ourselves with the whole armor of God's Word, and bracing ourselves for our own final testing, by girding up the loins of our minds with the girdle of truth, that we may be able to *withstand* in this evil day. For "a thousand shall fall at thy side and ten thousand at thy right hand." (Eph. 6:13; Psa. 91:7.)

And some of *them of understanding* shall fall to try and to purge and to make white. (Dan. 11:35.) This will shake loose from all earthly supports and confidence in man's wisdom. It will have the effect of binding some still closer to the Master's teachings, and to a more close inspection of every thought advanced or received to see whether it be God's teaching they are building with, and whether they are firmly

built upon the foundation-rock that Christ *died* for *our sins.*

In the midst of this testing time however, the Lord sends many encouragements for which we praise Him. Among others are many encouraging words from the faithful in Christ Jesus, telling us how they continue to grow up into Christ; how they daily become stronger and better able to overcome the allurements of Anti-Christ and the spirit of the world.

A brother writes from London, Eng., of his visit to Spurgeon's Tabernacle, as follows:

"It was on an occasion in which his audience was supposed to be entirely of strangers, and we were very gently led to suppose that possibly if we were not brought to the light in this age, there might be a chance in another, but that after all it is better to be converted at once so as to make sure of it. This man has vastly changed in regard to what he preaches since I have known him. He has evidently read the book 'Food' and is breaking it gently. It may be bias, though I think not, but I fancy that the 'Food' must have been read in many thinking quarters, because I very distinctly recognize in many of the leaders of pulpit thought, the spirit of the work. I believe that the fruit is ripening."

Another from Titusville, says—he thinks the influence of this truth now permeates to a greater or less extent, every pulpit in that region. We mention these things that you may be encouraged, for often we might feel like Elijah that we are measurably alone; but like him should know that there are others who do not bow either to Baal or Babylon.

Many letters must go unanswered, and many must wait a long time. If the letter does not seem to *need* an answer, or if some printed matter will answer its queries, we simply read, fill its orders, and omit special answering. You will not be surprised at this when we inform you that of this present edition we print 20,000 copies, and that the letters received have for some time past averaged from 500 to 600 per week. To answer every one would be impossible. There are at present four persons engaged in answering letters, besides what the Editor answers personally, and even then we can only attend to the most important ones.

However, we are always glad to hear from you, if you will take the public letters of the Editor in the TOWER as your answers, except on special matters. But know that every letter receives attention.

We published 200,000 copies of the last number of the TOWER, and issued them from New York City for the sake of economy and dispatch. On our return to Pittsburgh we met much to encourage us—kind words and donations, etc.,—some small sums, and some larger. The Master knows, not we, which were the *largest*, for sometimes he reckons a widow's *mite* as more than the larger offerings of those who have more abundantly.

One German brother who sent $100 did not sign his name; we hope he will send his address that he may receive the paper regularly. These things gave encouragement, which doubtless the Lord saw we needed, and we at once made arrangements for an issue of another 100,000 edition of the same October number, which will hereafter be without *date*, as a missionary number, When these have gone out upon their mission, carrying to God's children "Glad tidings of *great* joy, which shall be unto *all* people," which will be in about a month, we hope to be ready to send forth still another 100,000.

We wish that those especially who have contributed to the "*Tract Fund*," could read some of the letters which come from children of God in whose hearts there has for a long time been pent up the *flame* of ardent love to God— almost smothered by the false ideas of his justice as viewed from an unscriptural standpoint.

There are thousands of saints preaching the glad tidings by loaning the TOWER, and reading and explaining it to others. We have plenty of the October number, and you may order all you can use judiciously, without charge.

Below are extracts from a few of the many good letters:—

STANWOOD, MICH.

DEAR BRO:—The "*Foods*" you sent me have been distributed and are doing good work for the blessed Master. A number have been brought to the light through reading them. The truth is setting us free in this section, and we feel in our hearts that it has been instrumental in God's hands in doing much for us.

The question with me has been how to present this truth to others in the most effectual manner. I am trying to speak to the people every week two or three times, but I feel my incapacity to such an extent that the cross is heavy at times. I have often thought I would not speak any more in public until I was better qualified if I could have my own way about it. What shall I do, *who is* sufficient for these things? . . . . Praise the Lord for his mercy endureth forever.

Yours in hope of being one of the Bride company.

———.

["My God shall supply all your need." "Study to show thyself a workman approved unto God, rightly dividing the word of truth." Phil. 4:19; 2 Tim. 2:15. EDITOR.]

BERNE, PA.

DEAR BRO.—Please try and publish a German tract, setting forth the "glad tidings of great joy;" thousands are waiting for such a tract. I could distribute thousands of copies with advantage. Yours, ———.

(We would be very glad if some German brother with necessary ability, would volunteer to translate Oct. Z. W. T. into German. A Swedish translation is also much called for. Would be glad to hear a similar report from some capable Swedish brother. Here is a place in the harvest field for some one.—ED.)

LOVE DEFINED

"By this shall all men know that ye are my disciples, if ye have love one to another."

Love is that tender solicitude and affection with which anything commanding admiration and respect, is regarded. That which is not lovely never can be loved in the true sense of the word. A degenerate nature may desire and find a morbid satisfaction in that which is unlovely, but that is not love. Love wherever found is a gleam of the divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good. This wonderful principle binds in holiest and most delightful union and harmony all intelligent beings controlled by it. God is the most glorious exhibition of its nobility and grandeur. It is the law of his being, and shall ultimately be the controlling law of all his universe.

But one inquires, If only that which commands admiration and respect can be truly loved, how could God love sinners and tell us to do the same? We reply that God never loved sinners *as such;* he loved the jewel he had brought into perfect being because it was truly lovely; and when under temptation it lost its excellence and glory, his love for its perfection pitied it in its fall, while his justice condemned it; and that love devised the wondrous scheme for its recovery.

Let us here note the attitude of Jehovah towards those whom he so loved as to give his only begotten Son to redeem them. For six thousand years he has permitted their adversary to have dominion over them: Famine and pestilence have stalked abroad; hatred and strife, and war and bloodshed, have filled the earth with untold agony and woe, until the grave closed over generation after generation. Six thousand years, but no deliverance yet; God still stands off, and still the king of terror reigns. When the long promised Deliverer comes, it is to rule with a rod of iron—to dash in pieces as a potter's vessel the kingdoms of earth, which from human standpoint seem necessary for protection against greater evils. In fear and dismay men look upon God as an enemy, and seek to hide from his presence; yet "God is love," and

"He knows, not they, how sweet accord
Shall grow at length from out this clash
Of earthly discords, which have jarred
On soul and sense: They hear the crash,
But do not know that on His ear,
Breaks harmony—full, deep, and clear."

Now the love of God is vailed, but soon it shall be revealed in the glorious restoration to Edenic perfection and bliss. Soon "the redeemed of the Lord (all mankind) shall return and come with singing unto Zion, (the church in kingdom power,) and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away." Thus viewing God's dealings, we see that his wisdom often veils his love.

True love while it seeks to shield and protect, will justly judge and endeavor to eradicate a fault—expose it, let the light shine on it and show it up *to those affected by it*, that it may be removed, and grace and beauty take its place.

A very false notion of love obtains among the majority of christian people, and under this false notion our adversary endeavors to shield some of the most dangerous and deadly errors that seek to sap the very foundation of the christian's hope. Let this deadly thing which the adversary dares to present to God's children be touched by the sword of the spirit

which is the Word of God, and he who wields it is said to be uncharitable, loveless. But does this make it so? By no means. Jesus was full of the love of God, but he spoke most emphatically against evil-doers:—"Ye blind guides which strain at a gnat and swallow a camel;" "Woe unto you for you shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13-33.) And again he said to erring Peter, "Get thee behind me, Satan, (adversary) thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." (Matt. 16:23.) But how differently the Lord's rebukes affected his loving disciples and the proud pharisees.

Paul was a noble pattern of his Master's spirit in his zeal for the truth, and his care for fellow members of the church. His usual manner toward all, like that of Jesus, was kind, generous, and affectionate, but did Paul cover the truth, shield error, or fail to warn an erring brother or the flock of God against the encroachments of the enemy? If he had so done, as an unfaithful steward he would have lost his stewardship. Though Peter was a noble soldier of the cross and fellow servant in the Lord, Paul withstood him to the face when, by giving way to the old nature for a time, he was to be blamed. (Gal. 2:11.) Note in connection with this, the sympathy and love existing between these brethren; (2 Pet. 3:15.) evidently the rebuke was accepted in the spirit of meekness. And again we find Paul faithfully warning the church against some ("many") who had become the enemies of the cross of Christ. (Phil. 3:18.)

Does some one object that we must "judge not that we be not judged?" We reply that to exercise *human* judgment in condemning others would be wrong; but to apply the judgment of God so expressed in his Word is right. We are commanded to do so. And the various descriptions of evil deeds, false teachings, and seducing doctrines, are given that we may judge—"that the man of God may be thoroughly furnished," for reproof, for correction of error and instruction in righteousness. (2 Tim. 3:16, 17.) It is therefore the duty of every child of God to judge what is right and what is wrong, what is true and what is false. That against which we are cautioned is judging by other standards than the Word of God—condemning on our own or any other human authority. That Paul judged according to God's Word and taught the church to do the same is very clear. (See 1 Cor. 5:3; Gal. 2:11; 1 Thes. 5:21; 2 Tim. 4:2; 1 Cor. 6:2, 3. Note also Paul's prayer that love might abound in judgment.

No doubt Paul's faithfulness in seeking to build up and establish the church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. This is very apparent from 1 Cor., chap. 4. "But (he says) it is a very small thing that I should be judged of you, or of man's judgment. He that judgeth me is the Lord." Then speaking of his labor and suffering for them, he says: "I write not these things to shame you, but as my beloved sons I warn you." (Read the chapter throughout.)

Jesus said: "By this shall all men know that ye are my disciples, if ye have love one toward another," and Paul says: "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." When contending with an unseen, but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger.

The new creature in Christ is a jewel of infinite value, "and every one that loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.) Dearly beloved, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another;" "Reprove, rebuke, exhort each other with all long-suffering and doctrine." Give and receive in the spirit of meekness, remembering that "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly (unbecomingly) seeketh not her own, is not easily provoked, thinketh no evil."

By this mutual love, and this care one for another, will all men be able to discover who are Jesus' disciples—"Let love be without dissimulation; abhor that which is evil, cleave to that which is good." So shall you "be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

MRS. C. T. RUSSELL.

OUR NEW NAME

Thy name, Oh, Heavenly Bridegroom!
  Can we ever hope to bear?
Shall we see Thy matchless glory,
  And in Thy kingdom share?
With smiles of loving welcome,
  Wilt Thou say to us, "Well done"?
When our pilgrim days are ended,
  And our race for life is run?

Yes, I hear Thee sweetly saying,
  In words of love divine,
"If *now* with Me thou'lt *suffer*,
  My *glory* shall be thine.
If now with Me thou'rt crucified,
  New life to thee I'll give,
And through eternal ages,
  My bride shall with Me live."

Oh, glorious fount of blessing!
  We will haste without delay,
Our little all to Thee to give,
  Who dost such joys repay;
We care not, Lord, for earthly fame,
  Its honors, or its pride,
But let us bear Thy sacred name,
  And own us as Thy bride.

Thy name above all others grand,
  Which Thy waiting bride shall own;
When Thou shalt call her to Thy side,
  And share with her Thy throne;
Through realms of fadeless glory,
  Shall *all* its power confess;
And every tongue on *earth* shall praise,
  "*The Lord our righteousness.*"

MRS. A. AGENS, N. J.

A BIBLE READING

THE ATONEMENT

This subject is again coming up for consideration, and we would not hinder it if we could. Rather would we be found aiding in the investigation. When we know that a doctrine rests on the Word of God we can rest on it without fear. Many of God's children, though walking in the light, are inclined to lean too much on the arm of flesh; and if we mistake not God is going to shake them loose.

All do not have equal facilities for searching the Word, so we wish to help. We would say, however, that there is but little excuse for the most of us, seeing that good reference Bibles are so cheap. A teacher's Bible and full concordance, a prayerful heart and an honest mind, with time and patience, are all we need—God will give the rest.

Study carefully and prayerfully the following texts; use them as starting points with your reference Bibles; you will find plenty more. Keep a list of all you find; compare any theory of the atonement, no matter where it comes from, with every text on your list; if it agrees, believe it; if not, reject it. Let God's Word be the end of all controversy between you and every doctrine brought before you. Don't be afraid to investigate. "Light is sown for the righteous." "*Prove all things*, hold fast that which is good."

Here are some of the things that Jesus did for us in the atoning work:

He died for us. 1 Thes. 5:10; Rom. 5:8.
He died for all. 2 Cor. 5:14, 15; John 11:50-52.
He died for our sins. 1 Cor. 15:3; 1 Pet. 2:24.
He justified us. Gal. 2:17; Rom. 4:25.
The law could not. Gal. 5:4; Rom. 3:20.
Our works could not. Gal. 2:16; Rom. 3:27, 28.
Faith in his work justifies. Gal. 3:13, 14; Rom. 4:24.
He bought us. 1 Cor. 6:20; 7:23.
He redeemed us. Gal. 3:13; 1 Pet. 1:18-20.
He ransomed us. Matt. 20:28; 1 Tim. 2:6.
He washed us. Rev. 1:5; 1 John 1:7.
He sanctified us.. Heb. 13:12; Eph. 5-26.
He saves us. 1 Cor. 1:21; 1 Tim. 1:15.
He was an offering for us. Heb. 9:28; 10:10.
He was sacrificed for us. Eph. 5:2; 1 Cor. 5:7.
He knew no sin. 1 John 3:5; Heb. 4:15.
He was made sin (a sin-offering) *for us.* 2 Cor. 5:21; 1 Pet. 2:22-24.

His *blood* bought us; 1 Pet. 1:2. Purchased us; Acts 20:28. Redeemed us; Rev. 5:9. Justified us; Rom. 5:9. Washed us; Rev. 1:5. Sanctified us; Heb. 13:12. Saves us; Acts 4:12.

W. I. MANN.

MAN'S INHERITANCE

When God created man, he endowed him with qualities of being *like* his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable kind and wise ruler. Such is a brief description of earth's first king—Adam. An image of his Creator, (not physically, but mentally and morally,) he is to be invested with authority over earth and its affairs, *like* as God is ruler over all, as we read: "After our likeness let them have dominion over the beast of the field, the fowl of heaven and the fish of the sea." [Gen. i. 26]. Thus was he installed *lord of earth.* He was but another form of creation, a step lower than angels, as lower and under him, came the brute creation. Accordingly we read: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." [Psa. viii. 5-6].

All of this glory, honor and rulership was invested in him, to be used in harmony with his nature, which being perfect, was in perfect harmony with the will of God. This was his inheritance, but

HE LOST IT.

As God had foreseen, man disobeys his superior ruler, the King of Kings and Lord of Lords. This cannot be allowed to go unpunished. He had been informed from the first that disobedience to God would be sin, and that its legitimate punishment and effect is *death.* While man always was mortal, i. e., liable to death, if disobedient to God's laws yet the loving Creator had made every provision necessary to his welfare in the *garden* prepared for his trial. And not only had He arranged that the soul (person) that sinned should *die,* but also that if obedient the person should continue to live. The means for life's continuance was in "every tree of the garden," *i. e.,* the food provided for man's sustenance was amply sufficient to meet all the wastes of his system, and would have preserved the freshness and vigor of his perfect being *forever.* This would be *everlasting life.*

When man became a sinner the penalty "death" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must *die.* The word *"day"* used in connection with the penalty, is the general term used now as well as in past times, for a period or epoch of time, as: "The day of temptation in the wilderness —forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying thou shalt die." [Gen. ii:17]. This was fulfilled not by God striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life. [Gen. iii. 24].

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" condition. The garden which we are told was *"prepared"* was doubtless an illustration of what the whole earth will be when man and his perfect conditions are *restored*—in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets."

Thus thrown upon his own resources for obtaining by sweat of face, elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft, no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey Him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan was to let, not only Adam, but also *the entire race,* learn just this same lesson of the bitterness of *sin and disobedience* which each must individually learn to fully appreciate. Then bringing *all* back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care told in time upon even the *perfect physical* form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. He is dead. After nine hundred and thirty years of struggle with his foe—*death*—he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who *ransomed* the race, and who declares, "I have the keys of hell and death" [*hades*—the grave] [Rev. i. 18] shall take his great power and reign, releasing "the prisoners of the pit" [grave], "the captives" of sin and death.

But not only did the casting out from the life-preserving fruits of the garden tend to the impairing of Adam's *physical* powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the *mental organism* made active by the *physical vitality.*

We seen then that Adam's mental powers decreased with his physical deterioration, and the *moral* qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of *self,* it is but reasonable to suppose that the quality of benevolence (love) which as he was in God's image, must have been one of the ruling characteristics of his being was crowded out, and the qualities of acquisitiveness (selfishness) and combativeness were developed instead. This same idea followed out would show us that all the higher, grander, nobler qualities were suffered *measurably* to decline, while all of the lower ones (common to the lower animals) were the more developed.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we see the result: "By sin came death." In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, the devil"—"the prince of this world." All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until *the entire race* is reduced to the condition of lifelessness. But Jehovah foresaw all this, and in his plan has

A DELIVERER PROVIDED

Such a ransom and deliverance was a part of God's plan from the first; and we read "for this purpose the Son of God was manifested, that *He might destroy* the works of the devil"—sin and death. [1 John iii. 8.] And not only so, but also, "him that hath the power of death, that is, the devil." [Heb. ii. 14.], and thus release from his grasp all of the race.

But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be *perfect* in its own plane of existence, the one who would deliver the race from his authority must satisfy these claims of the law of the universe. This the fallen ones could not do for themselves, as God had from the first foreknown and arranged for in His plan. Carrying out this plan He had already condemned the entire race on account of *one man's disobedience,* His purpose from the first being that he would provide another *man,* who, being without sin, should give himself *"a ranson* for all" the race—that "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous." (justified from sin and death). Rom. v. 19.

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race *all* of whom were condemned. "There is none righteous, no not one," the Scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became God's oportunity, and "God's eye pitied, and His arm brought salvation." The very chief of God's creation higher than angels and archangels [Heb. l. 5:8]. He who is called *"the beginning of the creation of God"* [Rev. iii. 14] is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with Jehovah who would not take delight in doing his will. Nor would *obedience* be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality—love—he would love to do the work for the sake of its benefits to mankind, releasing them from death. This no doubt was a part of the *joy* set before him, for which he, endureth the

cruel death of the cross despising the shame. [Hebrews xii. 2].

Aside from the joy at the opportunity to release the *human race from death,* was that of *bringing many sons to glory," i. e.,* a part of the race "a little flock." "To these gave he power to become *sons of God."* "For as many as are lead by the spirit of God, are the sons of God." These, according to God's plan, may, by intimate association with him be reckoned as *the bride of Christ* and as such enter the *heavenly family.* To these sons this mighty one would be a leader or "captain of their salvation." And yet another part of this

"JOY SET BEFORE HIM,"

was that he himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor and more intimate relationship and communion with Jehovah—the object of his supreme love and devotion, than he had ever yet possessed, even to partake of his divine nature. So we read: "He became obedient unto death, even the death of the cross. *Wherefore,* God also hath highly exalted him and given him a name which is above every name," [Phil. ii. 8-9], "that all men should honor the Son even as they honor the Father." [John v. 23].

But how shall this redemptive work be accomplished? We have seen that God's plan was, that since by *man* came death, by *man* should also come the resurrection of the dead. [1 Cor. xv. 21]. Then to redeem man, this mighty one must become a *man* in every particular. He must partake of "flesh and blood," [Heb. ii. 14], and consequently must have all the qualities of the fleshly race, not the sinful and depraved qualities with which we now are burdened, but he must be a perfect man, standing exactly where Adam stood, except that he would know more perfectly the exceeding sinfulness of sin and its dire effects which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have answered, but he took the nature and form of a man.

All things are now ready. "In the fullness of time God sent forth his son, born of a virgin," "born not of the will of the flesh but of the will of God"—in a word, as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he in any way been a descendant of Adam he would have been under the curse of death, as are all other members of that race. He would have been as unable to *keep the law* as other men in whom sinful dispositions and depraved human nature are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, *grows in wisdom* and *in stature* but manifests powers beyond others because *he is perfect,* they imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does the great work for which during those thirty years he has been *coming*—his body preparing—it was "for the suffering of death"—that he "should taste death for every man"—"that through *death* he might destroy *death,"* and liberate the dead race—"in due time." Now he is come, the second perfect sinless man, and offers this perfect life as a ransom for the race—"Lo, I come (as) in the volume of the book it is written of me, to do thy will, O, God." [Heb. x. 7]. This was his covenant, *to die,* as he afterward expressed it, saying: "For this cause came I into the world." And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

Now as the perfect one he has done all that he can do, given himself up to die as the Father may will, but though the death has not *actually* occurred (at baptism) it is so reckoned, (as with us when we covenant), and the *new nature's* powers and will, which belong to the spiritual body, which he is to be when the work of death is complete; ("raised a spiritual body,") these powers and qualities were given him as soon as the human—earthly—body was *consecrated.* This was at his baptism when the spirit descended and a voice from heaven acknowledged His begetting again to the *spiritual plane* and to the *Divine Nature* "This is my beloved Son in whom I am well pleased." [Matt. iii. 17]. Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others—a body already given up to death.

The new being within—the Divine nature—was the spirit power of God. And in this he is the pattern and leader of "all who come unto God by him," "who became partakers of the Divine nature"—the "little flock" called his bride—his body. We must surrender ourselves to God—be baptized into his death—in order to be begotten of the spirit and receive the earnest of our new spiritual being, the fullness of which will be received when we are completely delivered from this fleshly condition to our spiritual bodies.

Thenceforth he "did not his own human will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: The word which ye hear is *not mine,* but the Father's which sent me" [John xiv. 24 and xvii. 8]. "The Father that dwelleth in me, *He doeth the works."* [John xiv. 10]. If we as our head "are led by the Spirit of God" even unto death—we also become "the sons of God," [Rom. viii. 14], who will also "work in *us* to will and to do of His good pleasure." [Phil. ii. 13].

And we who are now "*new creatures* (in Christ Jesus") should take courage from the life of our beloved Master; as Paul says:

"CONSIDER HIM

who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by his loved ones, "yet he opened not his mouth." And if your *human nature* sometimes shrinks, although reckoned dead, think again of him. Remember that he was tempted in all points like as we are, (yet without sin), and can and does sympathize with us, and though you may sometimes cry out, as he did: "Father, if it be possible, let this cup (the ignominy) pass from me," forget not to add, as he did, "yet not *my will* but thine be done." The human will of Jesus though *given up* at consecration—baptism felt the crucifixion so that He needed the heavenly "grace to help in time of need" to keep the *human will* perfectly obedient to the will of the new being—*the divine.*

This dying process continued during the three and one-half years of His ministry, from the moment of His consecration and acceptance at baptism, until on the cross He cried: "It is finished." But what was finished there—the work of atonement? No, the work of atonement signifies the making *at one* of two parties. In this case God was one and humanity the other part. Man's sin had brought upon him God's curse, death, instead of his blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his Maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen that there was much work necessary to bring about full reconciliation between God and man. First—Justice must be met, a ransom must be given for the sinner, else God could never to all eternity recognize him as having a right to live. Secondly—Man must be brought to his original condition of perfection—in God's image—before he can be of himself perfectly in harmony with God's perfect will and law. Now while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down (destroyed) all opposition to God's laws, (sin). 1 Cor. 15:24-28.

When Jesus cried, "It is finished," he referred only to the first mentioned part of this work of atonement viz: The giving of the *ransom.* This was now complete; the penalty of Adam's sin was now met, for "Christ died for our sins according to the Scripture"—"gave himself *a ransom* for all to be testified in due time." "Who is a propitation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." [1 John ii. 2].

Having thus "purchased us from death with his own precious blood," all the race belongs to him. A race of sinners they *were* having no right to life; a race of ransomed beings they *are* against whom justice has no claim, who may be restored to perfect life at the pleasure or will of Jesus their *Redeemer,* who proclaimed that in due time "all that are in their graves shall hear the voice of the Son of Man and come forth." And again: "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell [*hades*—the grave] and of death." [Rev. i. 18]. Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might *destroy death,* and him that has the power of death, that is the devil."

But while we are thus informed of the plan of God to destroy "death" yet, nearly two thousand years have passed since the *ransom* was paid and still *death reigns.* Why does not the purchaser take possession of "the purchased possession?" Ah, he has a grand plan with regard to some of the race he had purchased. He will by trial of faith and

patience develop and separate from the world "a little flock" whom he will associate with himself as his bride. They will be peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature—will and body—receiving instead the Divine nature—will and body.

When the church—body—of Christ is made perfect through sufferings and trials, and united with him [which event we believe to be so close at hand], then the great work and reign of earth's *new* monarch—the second Adam—begins. Though possessing the power over evil ever since he rose from the grave its *victor*, yet he has not exercised that power up to the present time because *evil* is necessary to the development of his body. But when we are complete he shall take to himself his great power and reign. [Rev. xi. 17]. This statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us enquire, how long will Christ reign—or exercise authority and rule? Answer: "He shall reign forever and ever," [Rev. xi. 15], that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power—Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of *at-one-ment* or harmony with God, the Father, as Paul expresses it:

"HE MUST REIGN TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET."

The *last* enemey that shall be destroyed is death." For He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all times shall be subdued unto Him, then shall the Son also, himself, be subject unto Him (the Father) that put all things under him, that God may be all in all," (or above all).

Man having been restored to his original dominion, every inferior creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the glory of God the Father." [Phil. ii. 11]. And thus will be completed the great work *planned* before our creation, *commenced* at the baptism of Jesus and *ending* with the close of the millennial reign. [Rev. xx. 6] viz: *At-one-ment.*

Then, "the knowledge of the Lord shall fill the whole earth," and His "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the legitimate conclusion to be drawn from Paul's argument. [Heb. ii. 6-9.] He starts out with the original plan of God in creating man perfect—"Thou madest him a little lower than the angels; thou crownest him with glory and honor and didst set him over the works of Thy hands. Thou hast put all (earthly) things in subjection under his feet." But as we have seen, sin has marred all this glory and honor, and has degraded us *far* below angels; taking the dominion out of our hand and permitting "death to reign." And if we look about us we will say with Paul that it seems as though God's plan were a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to his honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that ALL *God's purposes shall be accomplished*, [Isa. xiv. 24], and that a "seed of the woman" should yet destroy the serpent—evil—and "bless all the families of the earth." And though this work is not yet accomplished yet we see a begining of it. As Paul says, "we see Jesus, who was made a little lower than the angels," [the condition of a *perfect* man], for the suffering of death . . . . that He, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day, and if he were living now, he would doubtless add, as we can, that the church, as his body, is about complete; that the gospel age of suffering *with* Him and "filling up the measure of the afflictions of Christ which are behind" is ending and the Millennial age in which we shall "live and reign with Christ a thousand years" is dawning.

As those who expect to be of the bride—the body—of Christ and be glorified together with Him, we rejoice to think that the time is so near at hand when we shall be *changed*, leaving forever the *human* form and nature, and being made "like unto Christ's *glorious* body." But one thing which adds much to our interest and rejoicing is the thought of the necessity of our development and changing, as *the body of the great deliverer*, before death can be destroyed and the race liberated and brought to the liberty of the sons of God, as Adam and angels—free from the bondage of corruption—*death.* For we know that "they without us shall not be made perfect." *We* must be perfected on the spiritual plane as divine beings before *they* can be perfected on the earthly plane as human beings.

Seeing then what high honors and glory await the overcoming sons of God, and the blessings awaiting the world through us, can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping [though ignorantly] for *a good time coming*, for the whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God, [Rom. viii, 22, 19)—the Sun of Righteousness which "arises with *healing* in his wings" to heal, and perfect, and restore all things to the perfect will of God.

Thus earth will have had, when man is restored, the following great

OVERRULING POWERS:

First—*Man* under God.
Second—*Death* and evil, under Satan.
Third—*Righteousness* under Christ.
Fourth—The first restored, *i. e.*, *man* under God.

In the second and third of these dynasties, viz.: The reigns of Satan and of Christ, the active rulers are invisible to humanity and their powers only recognizable by the effects and results. The devil is called "the prince [ruler] of this world,"—"him that has the power of death, that is, the devil." The effects of his reign and rule have been, as we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is invisible, seen only through his agencies, and he has plenty of them, for "his servants ye are to whom you render service." We claim, then, that all persons, or institutions, or governments, which aid in the work of death and degradation and oppression of right and truth, are Satan's agents.

God classes all present governments of earth as Satan's. "The prince—ruler—of this world" would not permit any government which would not act in harmony with him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says: "You only have I known of all the [nations]—families of the earth." (We have seen that they were used *thus* as a type of the higher spiritual Israel, the church which was to be *in the world, but not of it*). The time came, however, that God gave over even this nation as the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until He come whose right it is, and I will give it Him" [The Christ]. Ezek. xxi. 27.

At the same time, God indicated that the government of earth was given over to depravity's rule, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the *head;* the succeeding Medo-Persian government represented by the breast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by *Messiah's Kingdom*—the kingdom of heaven, which "shall break in pieces and consume all these kingdoms [*not people*], and it shall stand forever." Danl. ii. 44.

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. *Extolled* in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of *love.* Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, he gave it as a beastly picture. (Danl. vii). They are indeed *beastly* governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of

the fourth (Roman power) to Satan is so strong that Jesus, when presenting it in symbol in Revelation, almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," &c., thus using the names of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under on over-ruling guidance by which God "causes the wrath of man to praise Him, and the remainder He will restrain."

The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, etc.,) have come about gradually, but we believe are none the less of God—His agencies now in preparation for the blessing of humanity during the coming reign of righteousness. These scientific attainments, which will so fully bless in the future, are even now exercising a powerful effect upon humanity, enlightening the understanding, and, by increasing the dependency of one upon another, it naturally tends to promote sympathy, affection, and fraternity between the various members of the human family.

But all of these blessings, while they serve to lift mankind in a measure out of evil, are only temporary helps. Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that today the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

Nor can we wonder if the masses of mankind notice this condition of affairs; and that as knowledge increases among them, they should seek to band themselves together for self-protection, especially if they see, as in Europe, kings, emperors, nobles, and landlords rolling in wealth and luxury, while some of them barely eke out an existence on the commonest necessaries of life, without luxury or comfort. All that they can earn more than will purchase meal, potatoes, and salt, with coarse fabric for clothing, is required as tax to support these corrupt governments, which, like great boils, absorb the strength and vitality of humanity. So we see that Satan is still ruling over earth. Satan may change tactics according to the necessities of the hour, but he is ruling still.

God's Word informs us that, by the general uprising of humanity and overthrow of governments, the new age will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's will be the kings, chief captains, rich men, and mighty men, [Rev. xix.:19,] while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by *justice and right*, will be used to some extent as agents to their own liberation from the thraldom of evil and oppression.

How we see the preparation for this time of trouble in the world, going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death. In this country, less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies; labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany, and France, and tell me, do not all of these things, visible to our *natural eye*, corroborate what our spiritual eye of faith has seen by the light of the prophetic page—that "the *day of the Lord* is a day of trouble," and that we are now in the "harvest" of the gospel age, the chief reaper present, and the work of separation going on [in the church] between wheat and tares?

THE RESTORATION

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the opposite—righteousness—will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, [Dan. 2:44,] will be re-established on principles of justice and equity, based upon the golden law of *love to God and men.*

The chief nation of earth during that age, the Word informs us, will be fleshly Israel, in glory and prominence exalted above all other nations—"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city—the church—the New Jerusalem, [Rev. xxi.] bless all nations, and result in healing and blessing all mankind, until ultimately, having put down all opposition, and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz.: man over earth its lord and himself in perfect obedience to the King of Kings and Lord of Lords. Thus, "God [will be] all in all." Amen. "Thy kingdom come, Thy will be done, on earth as it is in heaven."

CHRIST OUR PROPITIATION

It has been claimed by some, as disproving the necessity of Jesus as our *Ransomer*, and his blood (death) as our *ransom price* that the word propitiation, used by the apostles, merely means that Jesus was the channel through which God exercised *pardon*—the mercy-seat or place of mercy—and that therefore the accepted idea, that Jesus made *satisfaction or appeasement* for our sins is erroneous, and not the proper meaning to attach to the expression, "propitiation for our sins."

In proof of the above, they call attention to the fact that in Rom. 3:25, the same word is rendered *propitiation* which in Heb. 9:5 is rendered mercy seat. Here they leave the matter, evidently considering it *proved.*

We object, that in so construing it they are at variance with the Greek scholarship of the world. We read—"He (Jesus) is the *propitiation* for our sins, and not for ours only, but also for the sins of the whole world"; and again—"Herein is love, not that we loved God, but that he loved us, and sent his Son—the propitiation for our sins." (1 John 2:2 and 4:10). In both cases the Greek word rendered propitiation is *hilasmos.* Its definition by able Greek scholars is—"What appeases"—"What propitiates."

These are the only instances in which this Greek word (*hilasmos*) is used in Scripture, and we know of no translation which uses any other word than *propitiation* as a translation of it. As the word propitiation is but vaguely understood, we here give you Webster's definition of its meaning—"The act of appeasing wrath and conciliating the favor of an offended person—"atonement or *atoning sacrifice.*" Read the above texts in the light of this definition, and you will see that there was need of a *redeemer* and a *ransom.*

Concerning Heb. 9:5, and Rom. 3:25, we would say: The Greek word here used is entirely different from the above; it is *hilasterion;* nevertheless, it stands related to the former. Young translates it "*place of appeasment.*" In the Tabernacle was the Ark, and the top of it, a solid lid of gold, was the spot upon which the High Priest sprinkled the blood of the sin-offering, which God accepted as the *satisfaction* for sins of the under Priests and of Israel (typical of the church and of the world also). This slab of gold forming the cover of the ark, was therefore called the "Mercy-seat" (or spot) because there, by God's arrangement, mercy was obtained. In the Hebrew the word is *kapporeth,* meaning—"place of (sin) covering"; and in the Greek, *hilasterion,* meaning—"place of appeasement."

With this explanation, we trust all will be able to see the true meaning of "propitiation," and "place of propitiation or appeasment" (mercy-seat), and not allow any one to cover the meaning of these very forcible expressions.

Rotherham's translation of Rom. 3:25 reads thus: "Whom God set forth to be a propitiatory covering through faith in his blood," etc.

CONSIDER HIM

The attention of all mankind has been turned with perplexity and questioning to Jesus of Nazareth. For four thousand years men expected, prophets wrote and poets sung of a coming deliverer; and for nearly two thousand more, all eyes have been turned to Jesus of Nazareth saying, Can this indeed be he?—a babe of humble mother—a boy of marked intellectual ability and moral integrity—a young man of thirty years just emerging from obscurity. Three and a half years more gathered about him a few disciples who hung upon his words, almost persuaded that this was indeed the Sent of God, until his young and beautiful life was suddenly and ignominously terminated in death. Then hope was blighted and sadly they turned away saying, "We trusted, it has been he who should have redeemed Israel."

In the short period of his public career (three and a half years) when the eyes of all men were centered on him, they all marveled at the gracious words that proceeded out of his mouth, saying, "Never man spake like this man." Some thought he was one of the Prophets risen from the dead—others that he was that great Prophet whom Jehovah had promised to raise up. Some said he was an imposter and a fanatic, but he claimed to be the Son of God—the Christ—the promised deliverer.

No other character on the pages of history ever attracted such universal attention for so great a time, yet his career was so brief and he was distinguished by none of this world's marks of greatness. The spirit of Jehovah gives us the history of this wonderful being and to his Word alone we turn for the answer of our questionings.

In the first chapter of John's Gospel, we find the most concise and comprehensive sketch, therefore let us consider its teaching. (N. B. Read with open Bible, referring constantly to it.)

The Greek word, *logos*, translated *word* in vss. 1 and 14 of this chapter would be properly translated by the words, *intention, plan, purpose*, or *expression*. Apply this definition to the following passages where the same *word* (logos) occurs: Acts 10:29. "I ask therefore for what *intent* (logos) ye have sent for me." Acts 4:29. "Grant unto thy servants that with all boldness they may speak thy *word*"—declare thy plan, purpose, or intention. Acts 8:4. "They that were scattered abroad went every where preaching the *word*," plan or purpose of God. Acts 18:11. "Teaching the *word* (intention, plan or purpose) of God among them." Mark 4:20. "Such as hear the *word* (intention, plan or purpose of God) and receive it." Matt. 24:35. "Heaven and earth shall pass away, but my *words* (plans or purposes) shall not pass away."

With this understanding then, we may thus read John 1:1. "In the beginning," before anything was created and when none existed, but Jehovah, "was the *word*"—plan, intention or purpose of God. Yes, God had a well defined, and matured plan, formed in his own mind before it found expression in the slightest development. The great Architect of the universe and Author of all life, first counted the cost, and reckoned that all should culminate to his honor and glory. (Luke 14: 28-31; Rev. 4:11.)

"And the word (plan or purpose) *was with God."* So far, it existed only in his own conception: it was his own thought, intention, plan, purpose, not yet expressed.

"And the word was God." The term *logos*, not only applied to the plan existing only in the mind, but also to the *expression* of that plan. We understand this text then, to mean that the *word*—plan or purpose of God, found its first *expression* in the creation of him, who was "The beginning of the creation of God"—"The first-born of every creature" or better translated "born before all creation" (who afterward became the man, Jesus). Rev. 3:14 and 1:5. Col. 1:15; and though now fully exalted to the divine nature, still "His name is called the "Word of God." Rev. 19:13.

This being, in whose creation, Jehovah's plan *began* to find expression, is here called *a God*—"And the *Word* [expression of the plan] was God." The word *God* signifies mighty one; but not always the *All*-mighty One. It is the translation of each of four Hebrew words—el ellah, elohim, and adonai, all signifying *the mighty, or great*. It is a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels, and men. (Deu. 10:17; Gen. 32:24, 30; Judges 13:21, 22; Jer. 16:13, 10:11; Exod. 7:1.) In Psa, 82 the distinction between beings referred to by the word God is very Marked: *"God (elohim)* standeth in the congregation of the *mighty (el)*; he judgeth among the Gods" (elohim). Here the first word, God, evidently refers to Jehovah, the *All*-mighty one, while the others evidently refer to other mighty ones—the church, the sons of God, of whom Jesus is the hear or chief. Again vs. 6, "I have said ye are Gods (*elohim*); and all of you are children of the Most High (*el yon*, the highest God.) but as men ye die." We now, though sons of the Most High die and appear to men nothing more than others. In us, as in our Leader and Head. *God* is manifest in our mortal flesh. (See John 10:35 and 2 Cor. 6:11.)

The Hebrew word Jehovah is the distinctive name of the Almighty Father and is never applied to any other being—"I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, (*el*-God *shaddai*-almighty) but by *my name* JEHOVAH, was I not known to them." Exod. 6:3. In our common version (O. T.) its distinctiveness as a *name* is lost, being generally rendered the Lord.

"And the word was God." The Son of God (afterward called Jesus,) is here called THE WORD, because Jehovah revealed his *word*—plan or purpose, through him. It was an eastern custom for kings to have an officer, called the King's *Word* or *Voice*, who stood upon the steps of the throne, at the lattice window, where there was a hole covered with a curtain. Behind this curtain the king sat and expressed his commands to the officer, who communicated them to the officers, judges and attendants. It is from this custom, it is thought, that the phraseology of the text is derived.

Primarily then, the *word* refers to the plan of God, and it is afterwards applied to the messenger of that plan—the Son of God.

Vss. 2 and 3, "The same (being) was in the beginning (of creation) with God. All things were made by him, (as the agent of Jehovah) and without him was not anything made that was made." He then, as here plainly stated being the first and chiefest of Jehovah's creature, was honored by him, as the agent through whom all things, both animate and inanimate were afterwards created—"Without him was not *anything* made."

Jehovah had no beginning but is "from everlasting to everlasting;" (Psa. 90:2) hence that which is here called the *"beginning"* must refer to the beginning of creation.

"In him was life." How brief this expression, and at first sight how simple and seemingly absurd. If the surface meaning were taken, the statement of such a self-evident truth would indeed be absurd—that in the Son of God, who was Jehovah's agent in the works of creation, was life. But let us look deeper, and we will see that it is just like God's grand and eloquent brevity. Since the accomplishment of the work narrated in verse 3, the Son of God had laid aside the glory of his pre-existent condition, and become a man. As a man, he had lived 30 years—the maturity of manhood—and had consecrated his human being to death. Here he received the *earnest* of his after, high exaltation—the *begetting of the Spirit*, to the divine nature, to which he was *born* in the resurrection, when the consecration of the human being to death, was actually accomplished. In the Son of God—the Word—Jesus, then, from 30 years of age, was this *Divine life* which he never before possessed. (See "Narrow way to Life," page 134, of "Food for Thinking Christians.") "And the life (this divine life) was the light of men. And the light shineth in darkness, and the darkness apprehended it not." (Diaglott.)

Verses 10 and 11. "He was in the world and the world was made by him; and the world (of mankind) knew him not. He came unto his own (people—the Jewish nation) and his own received him not."

But, though the world knew him not, neither did his own receive him, yet, nevertheless—vs. 9, "That was the true light which lighteth every man that cometh into the world." This light has not *yet* enlightened every man. It now lights only those referred to in vs. 12—"as many as *receive him* and *believe on his name*." To this class—believers—"gave he *privilege* (margin) to become sons of God" on condition that they follow in his footsteps, sacrificing the human nature. These throughout the Gospel Age, "walk in the light," and like their Head, Jesus, are "lights in the world," (Phil. 2:15.) But still the world fails to apprehend the light, and will, until Jesus and all the members of that overcoming company—followers in his footsteps—constituting the Heavenly City (Rev. 21:2) are as a "city on a hill" which "cannot be hid;" Matt. 5:14. Yes, this heavenly city "shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it: (Isa. 2:2.) "and the *nations* shall *walk in the light of it*." (Rev. 21:24.) Then this "true light shining in its strength, from the exalted Divine Christ—head and body, will enlighten every man that cometh into the world."

That this interpretation of vss. 4 and 5 is correct, is proven by vss. 6, 7, 8, and 15. (Note what positive proof,) John came six months before Jesus' baptism, and begetting to the divine nature, bearing witness of the *coming* light, saying, "There cometh one *after me*, who is preferred before me, FOR HE WAS BEFORE ME."

Jesus had already come as a human being, and had, as John declared, existed before him, not as a man, for John was six months older than Jesus; but in his glorious pre-human condition. In what sense, then, did Jesus come after John's preaching? We answer that at the time of his consecration and typical baptism, he came as the *Anointed One*, the Christ, the divinely begotten Son of God, and consequently *light of the world.*

Vs. 14. "*And the Word was made flesh and dwelt among us.*"

As in verse 3, we are informed of the glory and power of the pre-existent Word, and in vs. 4, ignoring the subsequent human nature for which he left that glory, we are informed of that *divine life* which is ultimately to enlighten every man that cometh into the world; so vs. 14 goes back to tell how he left the glory which he had with the Father, gave up his spiritual being, and became a human being.

"And we beheld his glory (the glory of his perfect humanity), the glory as of the only begotten of a father." His perfect human nature shone with such lustre in contrast with all imperfect men, that he seemed not to be a son of the fallen race, but the only begotten of some perfect being—and such he was, a new creation of God, the second direct *human* creation of God, just as Adam was the first. Jesus was born of the virgin Mary, while Adam was born of the virgin earth.*

Jesus, because a perfect man, was full of grace (favor) and truth. He lived in full and constant favor with God, and therefore God made known his truth—his plans—to him.

Vs. 16. "And of his fullness have all we (believers) received." Yes, of that *same fullness of favor with God*, which Jesus enjoyed because of his *sinless perfection*, have *all we* received because of our *justification* through faith in his blood. Thus Jesus lifts believers out of condemnation and sin, up to the plane which he occupied, into fullness of favor and communion with God—"justified freely from all things."

"*And grace for grace*," or favor on account of favor: that is, being lifted from the condition of rebels and sinners to that of justification by faith, was one act of favor; then that favor opened the way for another favor—viz., the *call* to become partakers of the Divine nature, to become heirs of God and joint-heirs with Jesus by suffering with him.

Yes, with Paul, because of this grace (of justification) wherein we stand, we rejoice in hope of the glory of God—a further grace. (Rom. 5:2.)

Vs. 17. "For the law was given by Moses, but grace and truth came by Jesus Christ." Here a contrast is drawn between the Jewish and Gospel Ages: In the former, only the Law was given. (the shadow of good things to come during and after the Gospel Age.) But it could never give life, because none were able to measure up to its requirements. "But grace"—the payment of our ransom price, and not only so, but also the additional favor—"truth," or the knowledge of God's plan, and our right-calling as revealed through it—both these favors came by Jesus Christ. "The appearing of Jesus Christ, our Saviour, brought *life* (the "restitution" to perfection of humanity) and *immortality* (believers' high calling) to light." (2 Tim. 1:10.) This special favor ("grace,") and this wonderful knowledge ("truth") belong only to the Gospel Age.

In the brief space here considered what a glorious biography we have presented to us, of the once glorious spiritual, subsequently perfect human, and now "*highly exalted*" Divine, Immortal WORD. Here it stands on the sacred page in its simple, eloquent brevity as dictated by the spirit of Jehovah. Behold what grace the Father bestowed upon him—"that all men (and all created beings) should honor the Son, even as they honor the Father."

"If all the world my Saviour knew,
Then all the world would love Him too."

Thank God the happy day is dawning in which this knowledge shall fill the whole earth.

Beloved followers in his footsteps, "behold what manner of love the Father hath bestowed upon *us* that *we* (as partakers with him, and joint-heirs of the same things) should (also) be called the sons of God."

Turning again to the Scriptures, we inquire,

WHY THIS EXALTATION

of one of God's creatures so far above all others? Paul replied—Hath not God power to make one vessel unto more honor, and another unto less honor—what if God wills to show the riches of his glory on the vessels prepared unto glory? Who art thou that repliest against God?—Shall the thing formed say unto him that formed it, Why hast thou made me thus? (Rom. 9:21-23, 20.) No, Paul, we would not question Jehovah's absolute right to do what he will with his own. If he has created angels perfect and glorious on their own plane of being, and men perfect and glorious on another, a little lower, and Jesus still higher, the Lord over all, each rejoices in the perfection of his being, and all redounds to the glory of God.

But we would inquire why the additional glory of Jesus, and his exaltation to the divine nature?

Paul would here point us to a principle in God's government as expressed by Jesus and Peter—viz.: that "God resisteth the proud, and giveth grace to the humble"—"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." And again Jesus intimates that if any of God's creatures are exalted above others, it is for the blessing and service of all—"He that is greatest among you shall be your servant." (Matt. 23:11, 12.)

Paul seems to have in mind and to contrast the pride and ambition of Satan with the humility and obedience of Jesus. The former aspired to exalt himself above the stars (sons) of God, even to usurp Jehovah's throne. But of Jesus, Paul says that "though being in God's form (a mighty spiritual being), yet (*he*) *did not meditate a* **usurpation* (of God's authority) to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross." (Phil. 2: 6-8. Diaglott.) Here we see the grandest intelligence next to Jehovah, recognizing his rightful authority, and bowing in meek and loving submission to his will.

"WHEREFORE"—on this account, says Paul—"God hath highly exalted him."

In this glorious exalted condition and divine nature, we now see Jesus prepared for the work of blessing. Of this he informed his disciples after his resurrection, saying, "*All* power *in heaven* and *in earth* is given unto me;" and Prophets and Apostles, in types, and symbols, and wonderful sayings, tell of the glory that shall follow. Now taking Jehovah's standpoint of view, which his Word reveals, we look away back to the dim and distant universal void, and beholding the former glory of the first-begotten, we exclaim in the sublime words of the poet—

"The mighty God, from out whose hand,
The planets rolled like grains of sand."

And who can estimate the *exceeding*, and ETERNAL WEIGHT of that glory to which he is now exalted, and which revolving ages shall accumulate.

And yet this was not Jehovah, but only his honored agent, looking up to him as his rightful Lord, and rendering implicit obedience to his will.

Now we are prepared to understand the words of Jesus to John on Patmos. (Rev. 1:8, 11, 18.) "I am alpha and omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty"—Almighty since Jehovah had given to him all power in heaven and in earth. And again he declares, "I am alpha and omega, the first and the last; I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hades (the grave) and of death." In or through him as here declared, we see the whole plan of Jehovah consummated. Beginning with the creation we have seen him as the *alpha* of the plan, and faith looks into the revealed future and beholds him as the *omega*.

With such an example before us as Jesus' humiliation and consequent exaltation, let us, as the Apostle says, consider him lest we be weary and faint. Let us call to mind our high calling to become his bride, and as such to be joined in heirship with him whom God hath appointed heir of all things. To appreciate this wonderful calling is to lay aside every weight and hindrance. To make its fulfillment sure, is to humble ourselves under the mighty hand of God that he may exalt us in due time to be "the bride, the Lamb's wife." (1 Pet. 5:6. Rev. 21:9.)

With such a hope clearly in view, who would not gladly trail his bit of earthly reputation in the dust, and take joyfully the spoiling of his earthly treasures, while he is counted the filth and offscouring of the earth? Dearly beloved, keep the prize for "*him that overcometh*" before you; keep your garments unspotted from the world; make your calling and election sure by being "*faithful unto death.*"—Consider Him.

* A father is a *life-giver*—The life which comes to us through Adam is an impaired and forfeited one; but the life which Jesus had, was not received through Adam, but from his Father—God. He was no more contaminated with sin by his association with Mary, than was Adam by the dust of the earth from which he was formed. God was directly the Father of both Adam and Jesus, therefore the life of both was perfect and unforfeited.

* The Greek word *harpagmon*, here rendered usurpation being a word of very rare occurrence, a great variety of translations have been given. The following may serve as example: "Who did not think it a matter to be earnestly desired."—Clarke. "Did not regard as an object of solicitous desire"—Stuart "Thought not a thing to be seized"—Sharpe. "Did not eagerly grasp."—Kneeland. "Did not violently strive."—Dickenson. "Did not meditate a usurpation."—Turnbull. This last is adopted by the Emphatic Diaglott. It is the clearest expression of the same idea which is conveyed by all.

AN UNPLEASANT DUTY

Duty is not always pleasant but it would be sin to shirk it.

Less than a year ago, and frequently since, we warmly commended to our readers a publication called "Zion's Day Star." This we now regret, because that commendation makes necessary a statement to the opposite effect concerning that paper.

We are not of those who disfellowship christian brethren on account of some differences of opinion, but when it comes to the point of denying the very *foundation* of all christianity, we must speak out and withstand all such to the face, for they become "the enemies of the cross of Christ." (Phil. 3:18.) This opposition to the cross, the world has always had. The thought of "redemption through his blood" has always been to the Greek (earth's wise) foolishness, and only the faithful have recognized the cross as the power of God unto man's salvation from death.

"Zion's Day Star" at the time of our commendation was in fullest accord on the fundamentals of christianity; teaching that the *death* of Jesus was the *ransom price* paid for our liberation from sin and its penalty,*death*—that "Christ *died* for *our sins* according to the scriptures." And its editor was then so true and faithful to the foundation doctrines, that he refused the articles of a valued correspondent in Michigan, because said correspondent had repudiated the *Rock foundation*, viz: our being "*bought* with a *price*, even the precious blood of Christ." But we are pained to say, this is all changed, and the "Day Star" has locked arms with those who *deny that the Lord* BOUGHT *them*.

Not only so, but as though anxious to lead in the race for open infidelity, the "Day Star" openly affirms that Jesus was the Son of Joseph as well as of Mary, thus implying that he was *as such* a sinner through partaking of Adamic imperfection and curse as any other man. It not only implies but asserts that he by nature was a child of wrath even as others; and then adds, "By and by as the truth (?) shines more clearly, it will be seen that the difference between Jesus, and the members of his body, is not so great as has been supposed." This it characterizes as a "grand truth."

One wrong step leads to another, so we are not so much surprised to find an attempt made to cast discredit on the first chapters of Matthew and Luke, giving the impression that they are Papal interpolations to prove the doctrine of the "Immaculate conception."

We protest against such misleading statements.* Many who have no access to proofs on these matters, might reasonably suppose that there existed some good ground for *questioning* the authority of the scriptures referred to, while *the truth is*, there is no ground for the statement whatever. *All* of the oldest and recognizedly reliable MSS. contain these chapters which record the fact of Jesus' *miraculous* conception and birth, a fulfillment of the prophecy: "A *virgin* shall conceive and bear a son and shall call his name Immanuel." Such a method, of saying of any text which does not fit human theories—*it is evidently an interpolation*—would soon destroy the Bible as a teacher, for thousands of people know thousands of texts which oppose their theories, and which they would like to think and to have others think spurious. We are very glad that few are so bold as to make such claims where they have no foundation whatever in fact.

The fact the "Day Star" does not advocate the more open and blasphemous forms of infidelity, makes it none the less poisonous and injurious. The Apostles say little about the general unbelief of the world, but they do warn us repeatedly of those who will *privately* bring infidelity into the church. Peter says: "*Among you* will be false teachers who will privately introduce heresies of destruction, even the *having bought them*, Sovereign Lord, denying." (2 Pet. 2:1, literal Greek rendering of *Diaglott.*)

We are well aware that the foregoing remarks will be misunderstood by some, and accredited to wrong motives. It will be thought uncharitable and unkind. To such readers we can only say, that personal feelings for the Editor of the "Day Star" are warm and strong, and it gives us more pain to thus write, than you to read. But it becomes a matter of duty to God, and to His children to show errors in their true light, particularly when so fearfully destructive. We can only say with Paul when writing under similar circumstances. "It is a very small thing that I should be judged of you." (your human judgment.) "Yea I judge not mine own self" (by my own human judgment.) "He that judgeth me (and all of us) is the Lord," and his judgment is expressed in his Word.

True, there are several other publications teaching very nearly the same things, which we do not thus publicly oppose, nor have we ever publicly condemned them. Should the "Day Star" at any time alter its course, and return to the rock foundation of faith—the *ransom* given for our sins—we shall gladly and warmly welcome it back, and in *that event*, you may expect that its name will again be mentioned in the TOWER approvingly.

One word more—regular readers are well aware that while we are neutral on no doctrine, we believe that liberality should be exercised by all christians, to all christians who are building on *Christ the Rock*, even though they are building poorly; but we call you all to witness that the differences above alluded to, are most *vital*. They assault the *foundations* of christianity, who deny the *ransom price*. It became a question of whether we would be faithful to God in defending his truth, or be acceptable to men by passing quietly by and ignoring error. The latter course would have been the *easiest* and most agreeable to the flesh, but the former was duty and has been performed to the best of our ability.

THE ENEMY

We have been asked what we meant by our sickness being intended for evil by the enemy, and who the enemy is, referred to in our letter, which appeared in October number. At first we were inclined to be surprised at such a question, but when we considered that people have long been taught that sickness and death are manifestations of God's Providence, and that it is not an uncommon thing to hear the officiating clergyman at a funeral speak of the "singular providence which has taken the deceased out of the world," we conclude that possibly others might wonder at the statement referred to. To such we reply:

The letter was not worded as carefully as it would have been, had it been intended for publication.

We said we did not under-value our sickness, and pain, and sorrow, and darkness, and gloom, which though intended for evil by the enemy, is among the "all things" working for good.

We suppose, what puzzled the inquirer, was, that we should set a value upon what came from the enemy, or if *good*, how could it have come from an *enemy*.

First, then let us make *sure* that the things spoken of, (sickness, pain, &c.,) are the works of the enemy, Satan.

In the first chapter of Job you will see how Satan wished to *have God* afflict Job, thinking, doubtless, thus to spoil Job's *trust in God*. Did *God* do it? No, but he *allowed* Satan to do it, while he (God) *comforted* and strengthened Job.

In Acts 10:38; we are told that Jesus healed certain ones "that were *oppressed* of the *devil*." In 1 Pet. 5:8, it is said "be vigilant *because* your adversary the devil as a roaring lion, walketh about seeking whom he may *devour*." In Hebrews 2:14, we are told *plainly* that the devil has the *power of death*. We think this is sufficient to prove that he is our enemy and that he is the *cause* of *sickness, pain, death*, and ought always to have the credit (?) of it. But do you say: How is it that through affliction he does us *good?* He does not do us good in any sense whatever.

What any of God's agents *do*, (according to God's estimate. Matt. 5:28. 1st John 3:15), is what they *intend* to do, and not what they accomplish. If our Heavenly Father were to leave us where Satan has done his work with us, our case would be truly hopeless, but Our Father's infinite love and wisdom takes us out of the ruin, *out of death*.

Satan's work, disease and pain when finished is death; all tends that way, and is so *intended* by the arch enemy. It is our faith in Our Father's *wisdom* and *love* that sustains us, that causes us to *hope*, and enables us to profit by our afflictions. This is what Paul meant when he said: (2 Cor. 4:17, 18), "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, *while* we look not at the things which are *seen*."

So let us never say, nor intimate by word or deed, that *sickness, pain* and *death* are manifestations of God's providence, when a great share of Jesus' time was spent in undoing that same. They are manifestations of Satan's envy and

* We purpose, the Lord willing, to perfect arrangements by which any of our readers who desire, may possess at small cost a copy of the N. T., which will give the various readings, omissions, etc., of the *three oldest and best* Greek MSS. of the N. T., viz: the *Sinaitic, Vatican*, and *Alexandrian*. Those who have the Emphatic Diaglott will find the various readings of the *Vatican* MSS. in the foot notes. The Diaglott was ready for press before the readings of the Sinaitic, the oldest and last found MSS. were obtainable in full.

malice. So Satan's work is utter ruin, and all our *hope* is in the *resurrection.* "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

We have a guarantee of the final destruction of the enemy, and of our liberation from death, in the *resurrection of Christ,* and also in the *support* which *we* receive from the Spirit *while suffering* at the hands of the enemy. This is the "earnest of our inheritence *until* the redemption of the PURCHASED possession." Eph. 1:14. If an enemy should come along and pull up a young fruit tree of mine, thinking to kill it, I should immediately transplant it and graft better fruit into it, there would be no thanks due him; he *intended* to ruin it.

Perhaps some one suggests that Paul says: (Hebrews 12: 6), "Whom the Lord loveth *he* chasteneth, and *scourgeth* every son whom he receiveth." Yes, *chasteneth, i. e.,* "instructs, trains up;" he comes in with the comforting influences of his spirit and turns our *sufferings* into blessings.

But there are times when *we wander* or neglect to do what he teaches us is duty; we then feel that he "*scourgeth* every son that he receiveth." We have no rest *of spirit;* we *smart* under the rod; we weep and mourn; we turn again and do his will and receive his smile; we have been "*corrected;*" But that our Father administers *corporal* punishment; that he *sends pain* and *death,* we find no warrant in scripture for believing. But does not the prophet say: (perhaps one would ask), speaking of Christ, that "*He* was smitten *of God* and afflicted"? No, he says: "*Surely* he hath borne *our* griefs and carried *our* sorrows, yet *we* did *esteem* him *smitten of God,* and afflicted." Isa. 53:4.

Just so now, those who suffer with Christ, those who bear with patience, pain and sorrow, and are thus *disciplined,* and accept it *as* such, and thus fill up the afflictions which are behind, are often thought to be "smitten *of God.*" This is what Job's friends thought.

Now we claim, (and we hope you will examine scripture to see if it is not so), that *all physical pain* which the "*body of Christ*" are visited with, comes from *Satan,* but is *turned* into instruction and discipline, (chastening), and *accrues to the good of the world* in the *coming age;* the future rulers having been *touched* with a feeling of the world's infirmities.

J. C. SUNDERLIN.

COLONIZING PALESTINE

"The movement is irresistible. If we cannot stem the tide, let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded hands when this new exodus is taking place. We Jews have held for nearly two thousand years, that the consummation of the ages of suffering we have passed through will only be reached when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or, is it to be expected that the return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works his will through the wills of men, and if the prophecies are to be fulfilled, it will be because they are to be fulfilled by human wills and energies. These may seem to be high topics to drag into connection with the practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings, such as these, that great events often arise, and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger return to which all Jewish history and all Jewish aspirations have hitherto pointed."—*Jewish Chronicle.*

DR. ABBOTT ON "CONDITIONAL IMMORTALITY"

Dr. Lyman Abbott, the well known editor of the *Christian Union,* in an editorial in a recent number of that paper, announces his belief in the probability of the doctrine of conditional immortality and of the annihilation of the incorrigibly wicked. As the article is lengthy and contains much relative to other points than those above mentioned, only that part of it relating to these particular doctrines is here given. After mentioning the final triumph of Christ over all things and the consummated glory of the redeemed, he says:

"In the New Testament picture of this hour of triumph I see no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed I hear no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live, and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation? . . . . The more I study my Bible, the more unscriptural seems to me the conception of endless sin; the nearer I come into fellowship with God, my Father, my Saviour, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in His Word, which permits me to look forward to and haste toward the day when this terrible tragedy of sin and pain will come to an end. If I believe in the hopeless doom of the incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked . . . . Fire in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell-fire of the New Testament is the fire of Gehenna, kept burning outside of the walls of Jerusalem to destroy the offal of the city; here was the worm that dieth not and the fire that is unquenched; emblems of destruction, not of torment. . . . . I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes through Christ a partaker of the divine nature, and so an inheritor of Him 'who only hath immortality,' that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest, reading in the New Testament."—*Selected.*

QUESTIONS AND ANSWERS

Ques. Should we vote or hold public office?

Ans. "Render to Caesar the things which are Caesar's, and unto God the things that are God's." (Matt. 22:21.) If we have changed our allegiance from this world to Heaven—if we "are not of this world"—if "our citizenship is in heaven" (John 17:16. Phil. 3:20.) then we are aliens, pilgrims and strangers and not citizens of this country, and should claim and use only such favors as are accorded to *aliens.* If we are wholly consecrated to God, we have neither time nor influence to devote to politics. If we see clearly that present governments are those of the "prince of this world" and must all be shattered and give place to the Kingdom of God for which we pray, "Thy kingdom come," then we shall have no further desire to be mixed up with them in any way.

The "little flock" is so small and insignificant anyhow, that their votes would not turn the scale. Let the world manage its own government while we wait for ours.

Ques. Please explain Heb. 6:4-6.

Ans. JESUS died, not to permit us to sin *wilfully,* but to release us as a race from the condemnation and weakness which came upon us *unwillingly*—which came as a result, directly or indirectly, of Adam's fall. His sacrifice for sin atoned for the Adamic sin; that is, for all sins directly traceable to weakness and ignorance, resulting from Adam's transgression; all this is covered—fully covered—by the precious blood of Christ.

But dear brethren, we can hold out no hope to any, either in this age, or that coming, who, after being fully lightened, after tasting the *good* Word of God, and the powers of the coming age, shall sin wilfully—become knowing and willing rejectors of the Son of God and his cleansing blood. No; such, we believe, *merit* the second death, and with a thousand *chances* would probably be the same adversaries of God—just as Satan who, despite all the manifestations of God's goodness and love during the ages past, remains an adversary still.